PLANNING THE GOOD LIFE

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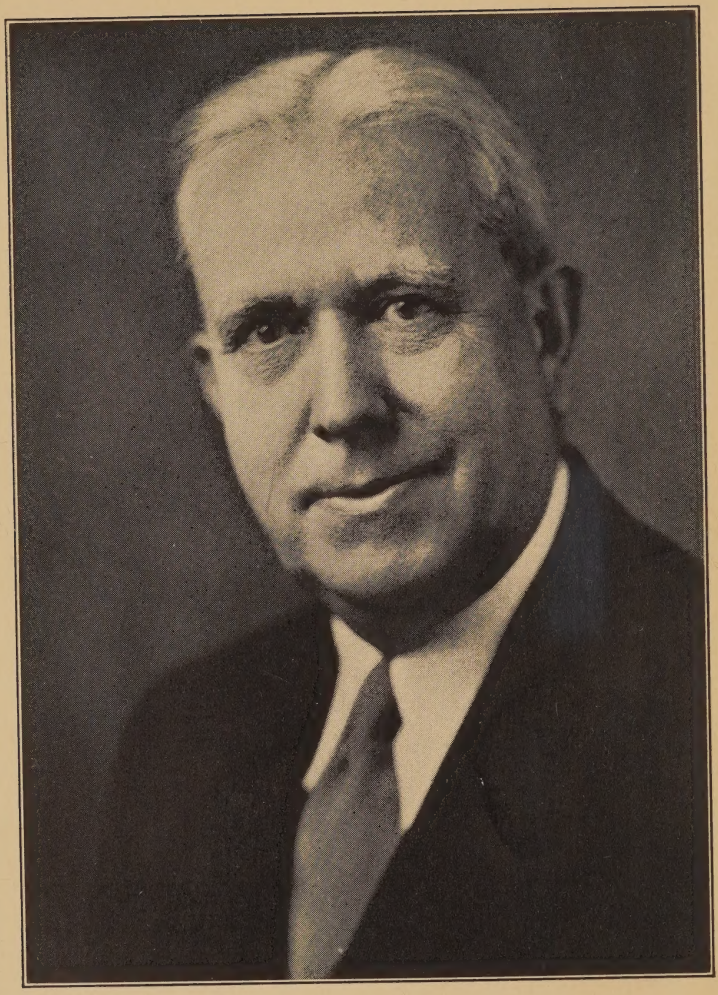

HENRY H. SWEETS

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PLANNING THE GOOD LIFE

By HENRY H. SWEETS

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OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

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FOREWORD

This book is not intended to be a systematic theology, nor a compendium of biology, nor an epitome of sociology, nor an attempt to present a learned treatise on these or related subjects.

It is a simple examination of the nature of "the good life," showing how and why men have sought it through the ages, the means of its attainment, the social forces that play upon it, its supreme place in the thought of God for each individual and the social order He has planned for the world, and the responsibility of each individual and of each social group of men and women and children for its development and growth.

No effort has been made to plot the road to this desired end in any new or startling way, but an endeavor has been made to emphasize the supreme need of the world for better men and women and to outline plans that are understandable, usable, and effective for reaching this goal. The solution has been sought not in the field of logic, nor philosophy, nor of finespun theories, but in the practical and everyday affairs of life, and the deepest instincts of the soul. An effort has been made to translate some of the terms and phrases of specialists into the terms of actual life. In every instance proper credit has been given, as far as possible, and permission to use copyrighted material has been secured.

It is hoped that Planning the Good Life may help the reader to determine the goal, to map the course, to discover the method of procedure, to comprehend the problems of human personality—

with its individual divergencies and its collective complex ramifications and unknown possibilities. The author has sought help from many quarters and has specially tried to keep his mind open to influences of Him whose we are and whom we seek to serve.

It seemed at first impossible to write a book for parent and child, teacher and pupil, age and youth, but as work proceeded this combination seemed the only practical thing. These groups have been kept too far apart, have not understood their deeper relationships, have not thought through together the purpose or ends of life and methods of achieving the desired results. There has been outward association, but attempts at guidance and direction have been made with too little intimate conference and planning and sharing.

Much of the organization of the home, the church, the school and other social groups has been exclusively horizontal—each group reaching for objects held before its members—with insufficient consideration or helpful contacts with other groups that might be secured through vertical contacts. A more careful study of the organism of each group would clearly reveal the losses thus sustained.

Individuals and the whole social order have been handicapped by inertia, misunderstanding, and a sad lack of co-operation. All agree that something must be done to achieve higher character and to develop a better citizenship, but little unified effort has been given and continued to this end. The ends to be sought and the methods by which they may be attained ofttimes have been vague and incomprehensible to many. Deeper purpose and greater effort are demanded in thorough, constructive, and continuous co-operation in discovering God's plan and in helping to develop better men and better women.

I have recently reviewed more than a hundred books on philosophy, education, history, and the social and natural sciences. It has been a vitalizing experience. It has gone down to the deep places

of my being. It has brought humility to my mind and has increased my admiration for men of ability and power. But above all else it has given me a new appreciation of the Book of Life which so clearly reveals the great Friend, and a new comprehension of the truth so beautifully expressed by our own great, human poet, John G. Whittier:

"We search the world for truth, we cull
The good, the pure, the beautiful
From graven stone and written scroll.
From all old flower-beds of the soul:
And—weary seekers of the best—
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

I have tried to follow the advice given by Robert Louis Stevenson to inexperienced writers: "First, you shall have an idea, a controlling thought; then you shall set your words and sentences marching after it as soldiers follow their captain; and if any turns back, looks the other way, fails to keep step, you shall put him out of the ranks as a maligner, a deserter at heart." I have done my part, and now transfer the direction of the campaign to you, the reader. As you direct the forces as teacher, or leader of discussion groups, or as a faithful member of the Kingdom of God, change the battle lines to suit your judgment and abilities; put out of ranks any of the mental soldiers I have summoned who do not loyally and efficiently follow your command; draft others as needed from the scouts, infantry, cavalry, artillery, or air-force as required. Be careful to know the issues at stake. Help to fight it out on your own lines, with sympathetic interest and love, in close co-operation with others, and carry on until, under the blessing of God, His great increasing purpose for the world has been accomplished.

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PLANNING THE GOOD LIFE

CHAPTER I

SEEKING THE GOOD LIFE

Questions forever in the mind of man.

Man's fundamental needs: Groping for light and help.

The Ancient Search:

China: Lao-tse, Confucius; *Babylonia:* Hammurabi; *the Egyptians; the Greeks:* Homer, Hesiod, Socrates, Plato, Aristotle, Epicurus, Zeno; *Latins:* Varro.

Five great philosophies of the good life.

Search continued in every age:

Northumbria, King Edwin.

The Modern Search:

Marked by confusion and misleading advice; propagandists vs. philosophers; over-specialization; a maze of knowledge; helpful sources of guidance, unifying knowledge, theoretically and practically; seeking practical help; reading and its effect on life; need for discrimination in reading and thinking; help from books.

The Good Life a thing of the spirit:

Not found alone in the possession of things, social or political power, selfish indulgence in pleasure.

Need to know life: Abstract philosophy not enough.

I.

SEEKING THE GOOD LIFE

THE great question in the mind of man in all ages has been what is life? Whence do we come? Whither do we go? What does it all mean? What is the real purpose of the life we live? On what or on Whom can we depend?

Mingled with this thought has been the desire of the heart to learn what is the good life? Where can be secured the *summum bonum*—the highest good? How can man achieve the enduring satisfactions of life?

Throughout the centuries sages have sought to know life and its possibilities and have tried to find light for its guidance and power for its security and fulfillment.

FUNDAMENTAL NEEDS

Underlying all of these questions one can discover the deep longing of the human heart for three fundamental things that are needful for a safe journey through life and for the accomplishment of life's highest ends. Always and everywhere, from the most primitive tribes up to the highest civilizations, consciously or unconsciously, man has ever sought for safety and security, for fellowship and guidance, and for development and progress. Bishop W. Boyd Carpenter, in the Bampton Lectures delivered in 1887 on "The Permanent Elements of Religion," traces these aspirations of

the human heart back through the whole course of history in a most vivid and forceful way. He proves, I think, that the three elements sought in religion are dependence, fellowship, and progress.

In the early stages of history man regarded the inanimate objects about him as powers which are alive. He was profoundly stirred by the effects of the wind, the flood, the lightning and the reverberating thunder. He was filled with awe as he saw the orb of day sink beneath the horizon; he marveled at the sight of the stars in their courses; he greeted with amazement the rising of the sun day by day. The eclipse of the sun or moon and the appearance of comets struck terror to his soul. He viewed with alarm the ravagings of famine and pestilence; he earnestly longed for some higher power on which he might depend, which would make him feel "at home in the universe" and would guide him on.

Man in the twilight of history, surrounded by the marvels of nature in varied and rich form, began to put his trust in the forces which he saw operate about him. In this way he made his own gods and gave worship to them. The hidden powers of nature and of the soul received little thought, but in order to give some explanation to the powers and forces, the effects of which could be seen, he was easily led into magic and soothsaying. Where striking personalities developed and the priesthood was formed, the beliefs frequently grew into pantheism, which explained all of these mysteries by the full identification of God with matter. Where the people did not have such leadership, they easily drifted into polytheism and many gods were made by their hands or were conceived of in their minds. History gives abundant evidence that down in the hearts of many of these people was a restlessness and an earnest longing for some power outside of themselves on which they might

depend. A wonderfully clear and forceful presentation of this thought is given by Harris E. Kirk in a careful "study of Christianity in relation to the quest for salvation in the Graeco-Roman world and its significance for the present age."[1] The reading of this book throughout the Christian world would do much to quicken the faith that seems to grow weak in many and to give a clear appreciation of the invincible power of the Christian religion.

In the later stages of development man became more conscious of his own failures and was oppressed by a sense of his lack of rightness. He earnestly sought some power or force that could set him right. Ofttimes, unconsciously, he longed for a fellowship with the Infinite. The idea of sacrifice which is characteristic of all religions is a clear evidence of this deep longing of the human soul.

Before the time of Socrates, philosophy of life outside the Hebrew nation was concerned chiefly with physical phenomena, astronomy and physics. Socrates began the most careful study of man's intellect and moral nature. This was carried on through Plato, Aristotle, and the Stoics. These men made great advance in the intellectual field, but the contrast between their teaching and that of Christianity is very marked. They made human justice the center of their thought. Jesus centered His teaching on love—divine and human—as the source and power of the good life.

As the thoughts of men were widened they began to appreciate the influence of life upon life, endeavoring to achieve for themselves more fully the comforts and blessings of the good life and then to lead others into the fuller satisfactions of the life they had attained. They sought some sure bond that can hold society together. Questions of the future and of immortality pressed for answers. These ideas continued to develop until, under the illumi-

[1] *The Religion of Power,* Harris E. Kirk. © Harper & Brothers, Publishers, 1916.

nating influence of a clear revelation from God, man was brough to understand something of the plan of God for man and the universe. With this came the recognition of the unity of the whole human family and the importance of helping all men find the way into the good life. This idea of progress is to reach its fullest consummation in the establishment of the Kingdom of God on earth. These fundamental longings of the heart for God are clearly expressed in that fine statement of Augustine:

> *"Thou movest us to delight in praising Thee;*
> *For Thou hast formed us for Thyself,*
> *And our hearts are restless till they find rest in Thee."*

THE ANCIENT SEARCH

The good life was sought in the Orient through speculation and the development of moral codes of conduct sometimes closely related to the formal systems of religion. Ethical ideas were stated in practical terms and moral teachings were set forth in systematic arrangement.

Six hundred years before Christ, Lao-tse, in China, tried to explain the relationship between man and the ultimate reality and sought the good life through a norm of conduct in the *Tao* or the "Way" or Course of Nature resulting in unity, harmony, and repose. Happiness according to his teaching could be secured only by living in harmony with the cosmic order. He dwelt largely in the speculative realms of thought in which conduct is not largely affected.

Confucius, who was a later contemporary of Lao-tse, also sought light and guidance into the good life from the order revealed in both the natural world and in human nature. He taught that "the path of moral education must begin with knowledge and proceed

through enlightenment and sincerity of mind to rectify the heart and thus to cultivate the person and then to order well the family and the state. The fundamental relations for him were those of sovereign and subject, father and son, elder and younger brother, husband and wife, friend and friend, and the fundamental rule was that of kindly reciprocity. "Do not unto others what you would not have done to you."[2] He touched effectively on morals and his teachings have moulded the lives of millions to this day. The organization of society on the basis of the home has been the stronghold of Confucianism.

In the Louvre Gallery in Paris may be seen a pillar, somewhat shattered, on which a code of two hundred and eighty-two laws were inscribed in cuneiform characters. This is the famous "Code of Hammurabi," who reigned as king of Babylon from 2123 to 2081 B. C. Hammurabi sought to lead his subjects into the good life by causing "justice to prevail in the land, by destroying the wicked and the evil, by preventing the strong from oppressing the weak, by going forth like the Sun over the race of men to enlighten the land and to further the welfare of the people."

In ancient Egypt satisfaction of life was sought in practical affairs. Myth, superstition, and hazy thought led to a confused system which is revealed in the *Book of the Dead*. Emphasis was given to justice and the familiar figure of the balance or the scale—used in our day and country to adorn our temples of justice—was in use there.

The search of the Greek poets and philosophers for the good life —from the twilight in which Hesiod and Homer wrote to the brighter light of the days of Socrates and Plato and Aristotle—is

[2] *Dictionary of Religion and Ethics*. © Matthews and Smith. The Macmillan Company, Publishers, 1921. Article by James H. Tufts, p. 153.

full of interest and instruction. Some of the difficulties encountered on the search are revealed and the heart is deeply touched by the reference of Plutarch to the timidity and uncertainty of many noble souls, who, rising above the crass minds of their generation, in that early twilight were feeling about for some true Word which would guide them safely. He refers to "Hesiod's very ancient definition of progress in virtue, namely, that the road is no longer very steep or arduous, but easy and smooth and level, its roughness being toned down by exercise and by casting the bright light of philosophy on doubt and error and regrets such as trouble those who give themselves to philosophy at the outset, like people who leave a land they know, and do not yet descry the land they are sailing to. For by abandoning the common and familiar, before they know and apprehend what is better, they frequently flounder about in the middle and are fain to return."[3]

Homer in the *Iliad* and the *Odyssey* depicts an age of strenuous action when men seek the good life in heroic deeds of adventure and by acquiring resolution of mind and strength of body. Much thought was given to the training of the citizen for the immediate needs of life—food, clothing, and shelter. The higher reaches of life were conceived of as council, war, and marauding expeditions.

Hesiod in *Works and Days* writes of another period, or of a different stratum of society, where the gods are far off from men and where all is not well with the world. He pictures life as drab, social relations as devoid of honor, and man as harsh and jealous and resentful. His hope for the good life seems to lie in the way of material prudence, and his teaching points to a long and steep and rough path that leads to virtue.

[3]Plutarch's *Morals*, translated by A. R. Shilleto. © George Bell & Sons, 1898. p. 123.

Socrates (about 470 to 399 B. C.) lived a life of poverty, simplicity, and privation in the midst of extravagance, splendor, and self-indulgence. He devoted his time and his energies to seeking to discover and to teach the good life and how it might be attained. Rationalism and individualism had undermined the sanctions of the old social order. Some ideal was needed to guide and some power to sustain life in all its relations. Socrates was of a spiritual or religious nature. He adopted the motto of the Delphic oracle, "Know Thyself," as the basis of his program for life. Believing that errors of men were due to their failure to understand the extent of their ignorance, he led men to reflection and to self-understanding and to efforts to discover the whole of thoughts which he described as alone universally and necessarily true—the same for all men and for all time. He sought to know the laws which govern the universe in order that they might guide his conduct and provide the ideal for his life. The whole world of ethics, politics, education, and science is indebted to this rare spirit. Socrates gave the world new methods of thought, new ideas of the good life, new light on the method of its attainment. He gave greater emphasis to the power of right knowing than to right feeling and right doing. To him morality seems to be more a matter of the head than of the heart. He was ignorant of the truth expressed by Paul: "To will is present with me; but how to perform that which is good I find not."[4] His two most famous pupils were Xenophon and Plato.

Plato (427-347 B. C.), the devoted and most gifted pupil of Socrates, after the tragic death of his teacher, continued the search of his master for the real, enduring, universal good. He centers his thought on the nature of the soul and its relation to the entire natural and spiritual universe. He soars to the contemplation of the

[4]Romans 7:18.

idea of a harmonious life, guided by reason and developing all the powers of one's being in due proportion, completeness, and harmony. Plato pictures a life in perfect ratio and just proportion as revealed in the unity of the powers of the individual, in the relationship of man with man in the social order, and in the relationship of man with the divine. This harmonious adjustment in this threefold aspect was known as *arete,* translated *virtue,* but probably better expressed by the idea *worth*. The good life must be found in the complete and harmonious development of the soul so that it may have helpful communion with the unseen and ideal world.

Plato emphasizes three cardinal virtues—temperance, fortitude, and wisdom—which are all held together by the bond of righteousness. In his greatest contribution, *The Republic,* he shows large confidence in human nature—especially of the part of society who were to make the laws and govern the ideal state. He had little idea of the democratic spirit so prevalent in the world today. The "guardians" were to rule, others were to be subordinate. His confidence in man was greatly shaken, and in his next greatest production, *The Laws,* he seems to recognize the fact that man's nature is not wholly ideal and laws to govern him are needed, and thus outlines the "second-best state." No more pathetic or inspiring illustration of the aspiration of the ancient sages has been presented than that of the attitude and longing of Plato who, though he seemed to possess no true sense of the personality of a Supreme Being who thinks and wills and acts, yet longed for a Pattern and a Guide. After speaking of how hard or rather impossible is the attainment of any certainty about questions concerning the good life and of the obligation of man carefully and courageously to seek to discover what truth there is in human theories, he speaks of man as sailing the seas of darkness and doubt on the raft of his own

understanding—"not without risk, as I admit, if he cannot find some word of God which will more surely and safely carry him."[5]

Aristotle (384-322 B. C.) was a gifted pupil of Plato. He is known today as the greatest scholar of the ancients. His learning was broad, original, and constructive. He constantly affirmed the conception of the absolute spirit, or the first mover—the powerful and the actual. In all his extensive investigations and with his keen logic he fails to find any satisfactory medium of communication between the human and the divine. He seeks to find the good solely in man's moral nature without reference to the eternal or ideal good. He denies that virtue may be taught or learned—one must secure the good by the practice of virtue. The good then can be achieved by "nature, habit, and wisdom." He affirmed that the greatest good, the ultimate end, the absolute satisfaction, is happiness—"happiness is a well-being, which is at the same time a well-doing which satisfies all the conditions of nature, and which finds the highest contentment or well-being in an unrestrained energy. It is a perfect, practical activity in a perfect life."[6]

The influence of Socrates, Plato, and Aristotle was deep and widespread, and continues to this day. But great changes came after they left the market place, the academy, and the lyceum. The conquests of Alexander of Macedon, who had for three years been a pupil of Aristotle, broke down the wall of partition that separated the east from the west, destroyed the city-state, broke up the Greek civilization, and forced upon the people a cosmopolitan life. The thought of these great teachers was not deemed sufficient for the new age. Men wanted something more up-to-date, more practical, more in keeping with their expanding life. Two rival philosophies

[5] *Phaedo,* in *The Philosophy of Plato.* © The Modern Library, Inc. p. 147.
[6] *A History of Philosophy,* by Albert Schwegler, translated by Julius H. Seelye. © D. Appleton & Co. 1896. p. 153.

arose. Neither laid primary emphasis on knowledge. Epicurus, who so greatly influenced his followers that they later idealized and almost worshipped him, sought the good life primarily in happiness. Zeno, whose influence is still felt, sought the good in virtue. Both of these schools endeavored to leave the abstract truth of the former philosophers and to discover principles and devise maxims for the practical conduct of life.

Epicurus (341 to 270 B. C.) founded the Epicurean school of philosophy. This system followed the collapse of Greek life when the city-state was broken up as a result of the conquests of Alexander. He compared the state of the world at that time to "an army in battle array." His basic thought is often referred to as hedonism, which is a doctrine of self-interest that regards pleasure (including the avoidance of pain from the body and trouble from the mind) as the true end of the good life. It centers about ethics, but gives slight emphasis to unselfish participation in social life by the individual. It lacked sympathetic understanding and generous consideration of others. It is therefore "genial but not generous." The popular idea of the Epicurean is misleading. Epicurus taught that the pleasure sought was for life as a whole, not merely for the passing moment. He urged a life of temperance and simplicity and emphasized the duration and permanency rather than the intensity of pleasure. He said, "Give me barley bread and water and I will vie with Zeus in happiness." He suggested that man may secure happiness not by adding to his riches but by subtracting from his desires. For more than six centuries Epicureanism held the attention of men. As a system it had many variations and disciples. Some rose to great heights of noble thought and life; some interpreted the message of Epicureanism as advice to seize the baser pleasures of the passing day. It failed to develop a unified person-

ality although it had much to say of the complete life. It did not guide men to seek to fulfill the Will of a Personal Creator but taught that if there were gods they were not interested in men. During the era of the Roman Empire Epicureanism was perverted to the enjoyment of the base and foul luxuriousness of the times. The implications of its teachings have special dangers in this age. Speaking of those whose goal today is pleasure, Walter Lippmann in his *Preface to Morals* says: "The newest hedonism has had an even better prospect than the classical: it finds men emancipated not only of all fear of divine authority and human custom, but also of physical and social consequences."

Zeno (about 340 to 250 B. C.), established the Stoic school of thought, which took its name from the portico (*stoa*) in which he taught. Like many other systems it drew extensively on other schools for its truths. According to the Stoic, the good life can be found only in virtue and virtue consists primarily in following the course of nature. "Keep the straight course," says the Stoic, "follow your own nature and the nature of the universe; and the way of both is one." The highest knowledge was regarded as that which could be worked out in experience, thus making its philosophy a practical guide for life. The mind of man had tired of intricate systems of abstract truth and wanted something practical that would help him in his daily living. Many Stoics missed the way and drifted into pantheism. Man was spoken of as "a spark of the world soul," called by Epictetus "a fragment of God." Thus the sense of personal relationship to the Supreme Being was sometimes confused, and conscious, personal fellowship with God was eliminated. There was a prevailing theory that all good individual souls at the end of the world will become a part of the substance of the Divine Being. Much of this muddled thinking appears today under the

head of "unity," "new thought," and other obscure and hoary heresies retailed in numerous publications as new discoveries of truth.

Dr. W. DeWitt Hyde, in an interesting and informing book, compares the pantheistic teaching and the self-control of the Stoic philosopher with that of "Christian Science": "Christian Science denies that there is any physical fact, or even the raw material out of which to make one. All is merely mental, says the consistent Christian Scientist with the toothache. The Stoic, truer to the facts and in not less but more heroic spirit, declares: There is matter, but it doesn't matter if there is."[7]

Paul encountered both Epicurean and Stoic philosophers in Athens.[8] Luke graphically describes the highbrows of that age: "For all the Athenians and strangers who were there spent their time in nothing else but either to tell or to hear some new thing."[9] The influence of Stoicism has been broad and profound. It was used to help prepare the way for the coming of Him who taught with authority. The human contacts it has made are entertainingly told by Dr. Hyde. Some parts of the ethics of the Stoic school still carry on in law and to some extent in Christianity today. It laid great emphasis on rational living and common human welfare. The two outstanding Stoics were Epictetus, a poor slave, lame in one foot and in feeble health, who taught in the middle of the first century of the Christian era, and Marcus Aurelius, emperor of Rome at the height of its power and prosperity from 161 to 180 A. D.

Philip Schaff in his *History of the Christian Church* says: "Stoicism is of all ancient systems of philosophy both nearest to, and furthest from, Christianity: nearest in the purity and sublimity of

[7]*Five Great Philosophies of Life,* W. DeWitt Hyde. © The Macmillan Company, Publishers. 1921, p. 70.
[8]Acts 17:18.
[9]Acts 17:21.

its maxims and the virtues of simplicity, equanimity, self-control, and resignation to an all-wise Providence; furthest in the spirit of pride, self-reliance, haughty contempt, and cold indifference. Pride is the basis of Stoic virtue, while humility is the basis of Christian holiness; the former is inspired by egotism, the latter by love to God and man; the Stoic feels no need of a Saviour, and calmly resorts to suicide when the house smokes, while the Christian life begins with a sense of sin, and ends with triumph over death; the resignation of the Stoic is heartless apathy and a surrender to the iron necessity of fate, the resignation of the Christian is cheerful submission to the will of an all-wise and all-merciful Father in heaven; the Stoic sage resembles a cold, immovable statue, the Christian saint a living body, beating in hearty sympathy with every joy and grief of his fellow men. At best, Stoicism is only a philosophy for the few, while Christianity is a religion for all."

The Latin sages and poets recount experiences of the same pursuit. Their opinions and solutions were based largely on the Greek philosophy. Many voices were heard, many theories were advanced, much confusion arose. Marcus Terentius Varro (116-27 B. C.), "the most learned of the Romans," who is credited with the writing of seventy-four works, containing six hundred and twenty books, seeking light from others to guide him into the good life, undertook to collect answers to the question: What is the true object of human life?—in other words, what is the supreme good? He affirmed that he discovered three hundred and twenty different answers.

WHAT THE ANCIENTS FOUND

In 1904 William DeWitt Hyde, then President of Bowdoin College, gathered together clear and full information about the

great philosophies of the good life. These cover a period from the birth of Socrates about 469 B. C. to the death of Jesus. As the story of the things by which men seek to live and to conduct the affairs of life, Dr. Hyde's *Five Great Philosophies of Life* is most inspiring. The five philosophies selected are: (1) The Epicurean pursuit of pleasure; (2) The Stoic self-control by law; (3) The Platonic subordination of the lower to the higher; (4) The Aristotelian sense of proportion; and (5) The Christian spirit of love.

These brief titles give but a faint idea of the results of earnest efforts to discover truth which will guide into the security and satisfaction of the good life. Some of the philosophers in each of these schools were men of big brain, of loving heart, and of sympathetic personality. All discovered some elements of truth. After comparing the four systems with Christianity, and revealing with clearness and force the more excellent way as taught and lived by Christ, Dr. Hyde adds: "We need to combine in harmonious and graceful unity the happy Epicurean disposition to take fresh from the hand of nature all the pleasures she innocently offers; the strong Stoic temper that takes complacently whatever incidental pains and ills the path of duty may have in store for us; the occasional Platonic mood which from time to time shall lift us out of the details of drudgery when they threaten to obscure the larger outlook of the soul; the shrewd Aristotelian insight which weighs the worth of transient impulses and passing pleasures in the imperial scales of intellectual and social ends; and then, not as a thing apart, but rather as the crown and consummation of all these other elements, the generous Christian Spirit, which makes the joys and sorrows, the aims and interests of others as precious as one's own and sets the Will of God which includes the good of all His creatures high above all lesser aims, as the bond that binds them all together in the

unity of a personal life which is in principle perfect with some faint approximation to the Divine perfection."[10]

The mystery and fear of mind and heart concerning life and its meaning and the longing for certainty and safety and satisfaction appear in every age and in every land. King Edwin (585-633 A.D.), of Northumbria, in response to the preaching of Paulinus who lovingly revealed the love of God in Christ, said: "Sire, this brief human existence of ours is like a bird on some dark night in winter which flashes into the hall here where the fire is burning on the hearth and there is light and warmth. In its passage through the hall it stays for a few moments in the light and then it flies out into the night once more. If these Christian strangers from the south can tell us anything about the darkness out of which we came before our birth and into which we shall return when we leave this world at death, let us hear them gladly. For no true voice has come to us as yet which we can trust."

THE MODERN SEARCH

Confusion about the meaning and purpose of life is evident on every hand today. The bringing of the whole world into a neighborhood by the rapid means of communication, the extensive spread of knowledge which is ofttimes ill-digested and faintly understood or wholly misunderstood, the busy rush of life which leaves little time for contemplative thought, the immense accumulation of things and the value set on material possessions, has left little time, or inclination, to formulate a philosophy or to develop practical plans for the good life.

[10] *Five Great Philosophies of Life,* William DeWitt Hyde. © The Macmillan Company, Publishers. 1921, p. 287, 288.

MISLEADING PHILOSOPHIES

Philosophers ofttimes speak a language hard to understand. Many of them today seem to deem it wise to dwell wholly in the realm of theory and to deal exclusively with abstract ideas. Some are excessively destructive, ruthlessly tearing down supports without any apparent attempt to build other foundations. There arises a babel of voices, confused and confusing. In some instances the lives of these speakers and writers clearly contradict what they teach. The road which they point out for human progress is so indistinctly marked and winds and turns and branches in so many directions that some become confused and discouraged and disheartened. Many of these leaders do not know the way; they are unacquainted with life; they have failed to understand its real meaning and purpose. They have bewildered and led many astray.

PROPAGANDISTS

Some of these are philosophers falsely so called; they are in truth propagandists. They are writing for the market and exploiting publishers and the public. Such are thus described by the ancient Greeks: "For we can no more call these philosophers who are ever learning and busy and investigating what they have got from philosophy and then straightway publish it in the market-place or in the haunt of young men, or at a royal supper-party, any more than we give the name of physician to those who sell drugs and mixtures. Nay rather such a sophist in trying to teach others differs very little at all from the bird described in Homer, which feeds its callow young from its own mouth whatever it has found, 'though it goes ill with itself, for it gets for itself no advantage of food it has got'."[11]

[11]Plutarch's *Morals*, translated by Arthur R. Shilleto, London. © George Bell & Sons. 1898, p. 127.

Sigmund Freud, of Vienna, wrote a book on psychology. Having been read by many who failed to comprehend its truth or to detect the error of Freud's theories, the world is flooded with sickening literature on sex, free love, companionate marriage, and a riot of misinformation, misinterpretation, and a deluge of unsound and harmful advice. A few months after Einstein had proclaimed his theory of relativity it was taken up by writers, most of whom did not know what it was all about. The world probably respects too highly and listens too credulously when these publicists speak on things about which they surely know little. Possibly we have been too attentive also to the opinions of able specialists who have spent their whole life in the study of one small aspect of the material world or of life about which they know so much, when they speak as with authority on the broad phases of life about which they evidently have little knowledge and less wisdom.

The over-specialization of some men in the field of science presents a problem and a menace. Much has been suffered from the supposed "infallibility of the expert." The peril is not so great when the researcher confines himself to his own field of learning, but this some refuse to do. Many hastily qualify as philosophers, ready to speak as Sir Oracle on any theme, at any time. The public often, in appreciation of the outstanding results of a scientist's labor, insist that he give his pronouncement on subjects on which he is not qualified to speak. The standards and measurements of one field of thought and life are not applicable in all other fields. If men remembered this fact much dogmatic and perplexing propaganda would never be launched on the unsuspecting world.

The growth of knowledge has been amazingly rapid. Library buildings must be constantly enlarged to contain the books written on the hundreds of divisions of learning. Writers now have an

access to readers that was never dreamed of a century ago. The printing press wrought a revolution in human thought; the rapid rotary press, the type-setting machine, the new and cheaper process of manufacturing paper, the low rate of postage, the telegraph, the sub-marine cable, the cinema, and the radio have so disseminated facts, near-facts, fiction, and propaganda that the air is sometimes "jammed" and the brain is in a whirl. Questions should arise: Are these men trying to help us to live or are they endeavoring to break down sales-resistance? Do they know what they are talking about, or are they writing at so much per word? Have they experienced the truths they proclaim, or are they echoing thoughts of other minds? Where can we find the truth, how can we know?

HELPFUL SOURCES OF PHILOSOPHY

It would help some if scientists would be a little more careful when they assume the role of philosopher, and if philosophers would not become too dogmatic about science. We can afford patiently to wait a little while. We are living in great times. Broad-minded, patient, scholarly men are reverently seeking to know the laws that are operating in the universe. Accepting as far as they can the results of earlier research, with marvelously improved physical instruments, they are discovering facts which point to laws in the physical world that tend to revolutionize the thoughts of men and give more sure foundation for faith in the unseen and eternal. They will soon give to the minister and the teacher illustrations of spiritual truths that will make faith more real and the unseen powers more apparent. Men should be patient and hopeful, welcoming any additional grains of sand that may be picked up on the beach of the ocean of eternity. Nothing can be more futile than trying to minimize truth or to fight back knowledge. The really

great scientists are reverent men who seek the truth. Faith in a Supreme Being is the organizing factor of man's intelligence; without this man must ever go afield. Their hope of reaching the goal is to "think God's thoughts after Him." Hear Professor Eddington as he says in his *Science and the Unseen World,* "We are no longer tempted to condemn the spiritual aspects of our nature as illusory because of their lack of concreteness. We have traveled far from the standpoint which identifies the real with the concrete. It is, I think, of the very essence of the unseen world that the conception of a Personality should dominate it." Some years ago, Lord Kelvin was presiding at a meeting of the Royal Society of Scientists of Great Britain. A paper was read by a young man who came to the conclusion that the scientific men of the day were not religious men. Lord Kelvin arose at the end of the session and asked for the privilege of making a statement. He said, "I do not believe in entering into any controversy at gatherings of this kind; but when I hear a statement that all great scientists are irreligious men I feel that I owe it not only to religion but to science as well to rise and challenge that statement and deny it, which I do here and now."

In speaking of the mystery of life, Marchese Guglielmo Marconi, at the International Congress of Electro-Radio Biology at Venice, said: "It is the most persistent problem ever placed before the thought of man . . . The inability of man to solve it is absolute. This would be truly frightening were it not for faith."[12]

UNIFYING KNOWLEDGE

Efforts are being made in practically all fields of knowledge to combine into a whole facts that have been proven. Such a synthesis

[12]*The Literary Digest.* September 29, 1934, p. 18.

in each department of learning and then of all knowledge would be of wonderful help for life and living. Such efforts have often been made: each attempt has added some bit to the wisdom of the world. Many students have longed for such an accomplishment.

The poet Schiller, who died at the beginning of the nineteenth century, saw some of the connections between various fields of learning. He thought that the aesthetic judgment might be used to elevate and strengthen the moral life of man; being repelled by the ugly and attracted by the beautiful, man's sensibilities would be affected and his character developed. His faith in philosophy is of a hopeful variety. He says, "Meanwhile, until the world's structure is held together by philosophy, nature maintains its working through hunger and pain."

What philosophy shall we accept? Who will guide us aright to the good life? Woodrow Wilson was a seer of rare penetration. He discovered origins, and could discern trends. In 1909, while president of Princeton University, he saw the beginning of the change in philosophic thought that is evident today in the real philosophers who understand men and are truly seeking the good life. In an address at Hartford Theological Seminary, "The Present Task of the Ministry," he said: "There was a time, not many years ago, marked by an entirely different intellectual atmosphere. There was a time, which we can all remember, when men of science were content, were actually content, with a certain materialistic interpretation of the universe. Their antagonistic position with regard to spiritual matters was not a defiant position. It was a position of self-assurance and of self-content. They did not look into them, for they thought that there was nothing that would come of their examination of the secret motives, of the secret springs of action among men, of the secret source of life in the world itself. But that

time has gone by. Even men of science now feel that for the benefit of their own thought—quite aside from the benefit of their own souls—it is necessary that something should be added. They know that there is a spiritual segment in the complete circle of knowledge which they cannot supply and which must be supplied if the whole circle is not to show its imperfection and incompleteness."

Charles A. Beard secured from sixteen prominent writers from various parts of the world their opinion on life and our modern civilization and published them in *Whither Mankind*.[13] In summing up the conclusions reached by a study of these carefully prepared papers Dr. Beard refers to the prevalent desire to find some principle that will guide and control life and reduce the confusion in matters of business, labor, health, family life, economy, the arts, government, and international relations. He is forced to the conclusion that "no mere excursion in mechanics" will avail, that it is not a "mere question of arranging material objects," for "it involves habits, customs, morals, and the appreciation of values." He calls for the use of our creative faculties and a more intelligent leadership and adds: "The transformation of chaos into order is a work of the mind, not a mere function of mechanism."

Let no one despise true philosophy which seeks to interpret life and give light for guidance. In his inaugural address as president of Princeton University, October 25, 1902, Woodrow Wilson said: "The final synthesis of learning is in philosophy. You shall most clearly judge the spirit of a university if you judge it by the philosophy it teaches; and the philosophy of conduct is what every wise man should wish to derive from his knowledge of the thoughts and the affairs of the generations that have gone before him. We are not put into this world to sit still and know; we are put into it

[13] *Whither Mankind*, Charles A. Beard. © Longmans, Green & Co. 1928, p. 406.

to act." We need today such a science of the sciences—such as was longed for by Plato when he said: "Now when all these studies reach the point of intercommunion and connection with one another and come to be considered in their mutual affinities, then, I think, and not till then, will the pursuit of them have a value."

SEEKING PRACTICAL HELP

Recently Will Durant, who has written interestingly on the Story of Philosophy, seeking to bring together the thoughts of others about the good life, asked a number of prominent men throughout the world to give him their opinion on this subject. In his letter to each, after some gloomy statements and speculations, Dr. Durant said: "I attempt to face a question which our generation, perhaps more than any, seems always ready to ask and never able to answer —What is the meaning or worth of human life? Heretofore this question has been dealt with chiefly by theorists, from Ikhnaton and Lao-tse to Bergson and Spengler. The result has been a kind of intellectual suicide; thought, by its very development, seems to have destroyed the value and significance of life. The growth and spread of knowledge, for which so many idealists and reformers prayed, has resulted in a disillusionment which has almost broken the spirit of our race."[14]

Ernest Dimnet, the author of those wonderfully helpful books *The Art of Thinking* (1929) and *What We Live By* (1932), wrote in answer to Dr. Durant's request: "Astronomy may tell a disheartening tale now. But why should we infer that it will be so to the hundredth generation after us? Why should we not hope that with wider comprehension, greater security will also come? You notice how violently we crave immortality in comparison with the

[14] *On the Meaning of Life,* Will Durant. © Ray Long & Richard R. Smith, Inc. 1932. p. 3.

ancient Hebrews. Why should this notion have taken such momentum if there were no foundation for the hope? I am afraid you have been a scientist *strictioris observantiae,* a Fundamentalist in science. Hence your pessimism. You should have been on your guard against incomplete data, against tentative systems. You should never have called science truth as you seem to do in your letter. Your scientific certainties breed pessimism; more mistrust would have saved some hope and there is no hope without an admixture of faith. You ask what life has done for me. It has given me a few chances to break way from my natural selfishness and for this I am deeply grateful. But it has also given me greater intellectual stability. I jibed the first time I saw Comte quoting with approval the *Imitation of Christ* saying that 'We cannot hope to understand unless we first believe.' Newman's teaching was similar. But how clear the experience of life makes it now that it is so. Today my faith and my reason are mutually compelling and that means peace. Shall I tell you? It seems impossible to me that you should not gradually come to the same calm—if not to the same conclusions. Your letter expresses dissatisfaction too violent to last."[15]

Ernest M. Hopkins replied: "The whole modern civilized world of thought has fallen subject to the fallacy that truth is an end in itself rather than that it is simply a means to an end. The approach to fullness of life is along the way of truth, but the path is not the destination. The enduring value of religion is in its challenge to aspiration and hope in the mind of man. The barrenness of much called philosophy is in its tendency to become dialectic, and to ascribe values to words which at best are inaccurate representations of thought without regard to the value of feelings. Feelings are not

[15] *Ibid.,* page 92-93.

necessarily untrue because they cannot be expressed." Carl Laemmle replied to Dr. Durant: "I would rather remain a hard-working business man and be as happy as I am than become the world's greatest sage and accept all the sourness and hopelessness which seem to go with too much abstract thinking."[16]

Much study is a weariness of the flesh—especially in the realm of abstract thought. Many could say with Doctor Johnson's friend, Oliver Edwards, "I have never succeeded in mastering philosophy —cheerfulness was always breaking in." Albert Schweitzer holds that philosophy is "responsible for the collapse of civilization for the reason that it focused the attention of thought upon those aspects of reality and of human experience with which science could most readily deal, to the neglect or denial of other aspects which eluded scientific categories."

LITERATURE AND ITS EFFECT ON LIFE

Much of our current literature gives little help to him who seeks the good life. A large part of it is confusing and misleading. Many writers have no real philosophy of life. They do not know how to live and do not help others to discover the good life. Certainly much present-day literature is largely lacking in matters of taste, refinement, and constructive helpfulness. Much of it seeks to portray the ugliest aspects of contemporary life. Overlooking the delicate and decent aspects of life it centers the thought on the low, the divisive, and the base. There is a sunny side of Main Street; there are noble thoughts and aspirations in many people who sometimes drift into follies and sins. It is not just or wholly enlightening to have the lives of the puritans written by the impuritans. Thomas Carlyle cast a new light on the proverb, "No man is a hero to his own valet," when he reminded his readers that the

[16] *Ibid.*, page 72.

valet was usually unable to recognize the heroic qualities of his employer. In *Oliver Twist,* Charles Dickens says: "Men who look on nature and their fellowmen and cry that all is dark and gloomy, are in the right; but the sombre colors are reflections from their own jaundiced eyes and hearts. The real hues are delicate, and need a clearer vision." "Truth is said to lie at the bottom of a well," said James Russell Lowell in his address at Birmingham, England, in 1884, "for the very reason, perhaps, that whoever looks down in search of her sees his own image at the bottom, and is persuaded, not only that he has seen the goddess, but that she is far better looking than he had imagined."

There is no doubt that the false standards of life set forth in superficial books and magazines and presented as moving pictures in crowded theatres give the wrong direction to lives; that the undercurrents of irrational fatalism and unwarranted confounding of liberty with license, caused by the short circuiting of the writers' philosophies, have rendered men and women and boys and girls restless and sometimes hopeless. Many of these present-day writers have not yet caught the new note in physics, chemistry, and biology which is distinctly spiritual—they are drawing their inspirations from the materialistic and deterministic philosophies of a past epoch. They are appealing too much either to superficial and unreasoned optimism or to a deadly pessimism and cynicism, which is a reflection of the philosophy of the previous age. In an address at the two hundredth anniversary of the founding of the Log College by William Tennant on Neshaminy Creek in Pennsylvania, on October 4, 1927, Dr. Henry van Dyke spoke of the writers of America and of the world who are clearly writing from the anti-Christian, anti-moral, anti-social viewpoint; and added, "their heroes are erotic, their heroines are neurotic, and their plots are

tommy-rotic." Fed up with the cynicism and gloomy despair of these authors many lose all sense of ethical values and of the sacredness of human personalities, others rush into preparation for social and political revolution, while others are whipped and ready to give up. Many need the wise counsel of Cowper:

"Beware the desperate step. The darkest day,
Live till tomorrow, will have passed away."

In a book which challenges the deepest thought, Dr. A. H. Silver declares: "Shortly after the theory of evolution was launched in the world a wave of suicide swept through England and Western Europe. The doctrine was new, as yet unanalyzed and uncorrected. There were people who drew some very headlong and disastrous conclusions from it: that the universe was without purpose or intelligence, a blind mechanism moved by equally blind forces, that the world of the living was just a bloody arena wherein plants, beasts, and men struggled ruthlessly for survival and that within this fearful world there was room neither for ideals nor hopes nor spiritual satisfactions. Among these people there were men whom life had sorely tried and who, quite naturally, asked themselves: Why, then, should we persist in this unequal struggle? Our sacrifices are of no avail. Why should we travel the hard road, seeing that at the end of it there is nothing but defeat and annihilation? Therefore death is a welcome release."[17]

In reply to a letter to him written by a man who was contemplating taking his own life Will Durant said: "Let me confess at once that I cannot answer, in any absolute or metaphysical sense, your question as to the meaning of life. I suspect that there is some ultimate significance to everything, though I know that our little minds

[17] *Religion in a Changing World,* Rabbi Abba Hillel Silver. © Harper & Brothers, Publishers, 1931. p. 39.

will never fathom it. For the meaning of anything must lie in its relation to some whole of which it is a part; and how could any fragment or moment of life, like you or me, pretend to rise out of its individual cell and survey or understand the entirety of things? We play with words like world and life, eternity and infinite, beginning and end, but in our hearts we know that these are only the badges of our ignorance; we shall never understand what they ought to mean. Philosophy, after deposing God, has put man in His place, and endowed man with universal concepts and cosmic perspectives which could properly belong only to a supreme and supernatural intelligence."[18] Apart from Christ this is the sad and hopeless answer of the world.

HELP FROM BOOKS

There is much literature available now which is both stimulating and helpful. Many writers give light and inspiration and clearly point the way. Youth should be made acquainted with this. Much of it should be stored up in the mind and heart. The public libraries are now giving help in the selection of such material. Other social agencies, and especially the home, should awake to the importance of a proper selection of reading material. Of him who has a good book Wilbur D. Nesbit says:

Who hath a book hath friends at hand,
And gold and gear at his command.
And rich estates, if he but look,
Are held by him who hath a book.

Who hath a book has but to read
And he may be a king indeed.
His kingdom is his inglenook.
All this is his who hath a book.

[18] *On the Meaning of Life,* Will Durant. © Ray Long & Richard R. Smith, Inc. 1932. p. 112.

The great messages of the Bible and the masterpieces of literature have become classics largely because in the judgment of succeeding generations they give guidance to the good life, elevate the social groups, and help establish civilization on foundations of security and peace.

The message of Dr. Thomas Chalmers on "the expulsive power of a new affection" points the way to right thinking and right loving and right living. The great need is for a more thorough application of the broad, cultural education as outlined by Paul: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."[19] For as a man "thinketh in his heart, so is he."[20]

DISCRIMINATION NEEDED

In this chapter we have had a glimpse of the men in ancient and modern times who have sought light for their minds and peace for their souls and safety and satisfaction for their lives. Their earnest longing, their dauntless courage, their patient endurance, their contribution to the thought of the world, challenge this busy, restless, anxious generation to deeper thought and more simple and heroic living. Each individual must choose the way he will take. All have preconceptions that may lead to fatal prejudices. Each is apt to seek the good life along lines of least resistance and along roads with which he is most familiar. The Irish poet, John Boyle O'Reilly, suggests many answers to the question: "What is the good?"

[19]Philippians 4:8.
[20]Proverbs 23:7.

"What is the real good? I ask in musing mood.
Order said the court, knowledge said the school;
Truth said the wise man, pleasure said the fool;
Love said the maiden, beauty said the page;
Freedom said the dreamer, home said the sage;
Fame said the soldier, equity said the seer.
Spake my heart full sadly, the answer is not here.
Then within my bosom softly this I heard,
Each heart holds the secret—kindness is the word."

With neither thought nor plan many press on without a guide, ignorant of the way, hardly knowing the meaning of the vague unrest and the hopeless longing that fill the breast. Some know not what they seek. The three things needful for the good life—security, fellowship, and growth—do not come in a haphazard way. There are conditions that must be met and help that must be secured. The end must be known, at least in part, and the course must be mapped.

A THING OF THE SPIRIT

The desirable things of the good life cannot come alone from bodily health, material possessions, social position, or worldly attainments. They are rooted deep in the things of the spirit, they penetrate into the realm of the things which are not seen and eternal.

There is a real satisfaction that comes from the possession of bodily health. Usually a warm glow of enthusiasm and delight accompanies a splendid condition of the physical being. This, however, is uncertain. You cannot know what a day may bring forth. Often can one see men and women arising in the morning and rejoicing as a strong man to run a race, laid quiet and helpless ere the setting of the sun through the working of disease. On the other hand, many choice souls without the physical strength to raise their

heads from their pillows show forth in their countenances real joy and achievement of life and speak forth messages of comfort and joy at all times.

The possession of things, however numerous and valuable in themselves, cannot satisfy the deeper longings of the human soul. To the one who realizes that he is a steward of God, that what he has is not his own but is entrusted to him, for a little while, to alleviate the suffering, to right the wrong, to help in the building up of the Kingdom of God on earth, riches are indeed a boon. To the one who seeks to satisfy the deeper longing of the soul through the possession even of millions of gold, there remains nothing but darkness and disappointment and disillusionment. Several years ago in the city of Boston one of the great merchant princes lay dying. As he looked up into the face of his companion of many years, he said, "Wife, as I look back over our busy existence in this great city it seems to me as though every day has been filled with ceaseless strivings to accumulate more of this world's goods, and every night has been consumed with anxious worry for fear we might lose that which we have accumulated." There are millions of men and women throughout the world today who could arise and testify to the truth of the old proverb: "Riches certainly make themselves wings; they fly away as an eagle."[21]

The priceless rewards of the good life do not come merely from the possession of social or political power. Influence over people to be used in the unselfish development of one's generation, should be definitely sought and consistently used. Both history and experience clearly prove that the selfish use of such power and influence is ofttimes brief and uncertain. Look at the wonderful political power of Napoleon, whose life and exploits have been re-

[21]Proverbs 23:5.

cently so graphically portrayed by Emil Ludwig. See him as he marches triumphant over Europe, bringing country after country under his sway; yet in a few short months see how the scene is changed. Where now is this man of destiny who seemed to hold the future of Europe in his hand? Come with me to the far-off island of St. Helena: there at midnight as the lightnings cleave the heavens and the thunder and the storm churn the deep, his soul takes its flight to the great beyond without any vestige of that power and glory for which he had spent all the energies of his life. Throughout the history of the ages it has been shown that the hero of one hour is often spurned and rejected ere the next. The crowd which sings "Hosanna" may soon cry "Away with Him! Let Him be crucified!"

The desirable results of the good life do not come from selfish indulgence in the social pleasures of life. God has made man a social being and some of the finest satisfactions and the deepest joys are those that come when he has helpful fellowship with others. When the social instincts are debased, when one fails to reveal in his contacts with others a deep reverence for human personality, when he permits self-interest to dominate his life, when he greedily seizes unjustly pleasures and emoluments that should be shared with others, when he refuses to recognize the purpose of the Creator in his existence, when he ceases to grow, he fails to satisfy the longings of his own soul and brings harm and injury to his fellows. One who had followed this course was heard to exclaim:

"I have drunk of all the fountains of this world
And my soul is thirsty still."

Gerhard Tersteegen gave a vivid picture of one who had started on the wrong course in his quest for satisfaction, when he wrote:

"My soul is sad, nor can it be
At rest till it finds rest in Thee."

NEED TO KNOW LIFE

All growing men and women must open their minds to truth wherever found. Every thinking human being has some philosophy—some idea and ideal that guides the life. It is "organized common sense." No one has corralled all the truth. It is important to remember that there are many ways of saying the same thing and there are many ways of learning. Man can learn from others, learn by experience, learn by using the silent times in silent places. One should not take himself too seriously. Sometimes we do not go as deep or ascend as high as we think. It may help to remember Louisa M. Alcott's definition of a philosopher as "a man up in a balloon with his family having hold of the rope trying to pull him down." There is little hope for the man "who knows it all." Time and again the Great Teacher said, "He that hath ears to hear let him hear." A true paraphrase of this message, to my mind, is, "If you have brains use them." Do not fear to enter on the quest for truth, do not be content with the small amount of knowledge you have, do not fail to put your knowledge to the test of experience so that wisdom may become the priceless possession of your soul. But all the time keep close to Him who is the Life and the Truth and the Way. There is only one Way to the good life of joy and peace and freedom. One great teaching of Jesus has been misquoted and misunderstood because it has been taken out of its proper connection. He did say, "ye shall know the truth, and the truth shall make you free," but He qualified this statement. The complete statement reads, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."[22] As you catch some real glimpse of eternal truth in your fellowship with Him you will humbly acknowledge the Source of light and truth and be "lost in wonder, love, and praise."

[22]John 8:31-32.

The great thing Jesus did for the human mind was to pull it away from the abstract ideas and set man free to live. Christianity is life. To be a Christian is to live like Christ, to have His mind and spirit and attitude, His life. There is a philosophy underlying the Christian religion. It is the deepest and broadest and most comprehensive of any philosophy offered the world. Marvelous theology has been built up around the person of Christ and this philosophy. It is of supreme importance that men understand as much about this as their minds are capable of understanding. But these abstract truths are not Christianity and their acceptance by the intellect will not make a Christian. Socrates' fatal blunder was along this line. He knew the power of thought, but he had not come to know the power that is needed in a man's life to make effective the thoughts and plans concerning which he may have even the most abundant knowledge. It has been well said, "Law is no fool," meaning, of course, a man who has a sense of justice implanted in him may understand and appreciate the reasonableness of the laws that are in force about him. Christianity is no pedant, and anyone who opens his heart to the influence of the Divine Love may understand what Christianity is. This is what Jesus meant when He said: "If any man wills to do His will, he shall know of the doctrine whether it be of God or whether I speak of myself."[23]

[23]John 7:17.

CHAPTER II

THE WORLD WE LIVE IN

United States the "melting pot" of the world: motives that brought men here; efforts to unify the peoples.

Church led and inspired in influence and education; ideals; questions arise as Church and state are further separated.

Some criticism of our civilization same as in all other ages: e. g., Rome 2,000 years ago; most ancient writing.

Changes of fundamental nature have recently taken place; perplexed and discouraged, many have missed the way; lack of adjustment revealed.

Human sympathy and helpful co-operation demanded; human touch.

Individual, the focal point of Christianity.

Man does not know how to live:

Physically: Effect of mind on body and body on mind; the resources of God.

Socially: Revealed in lawlessness and crime; increase of crime, youthful offenders, new standards of justice needed.

Nationally and internationally: The World War, its frightful cost in men, money, and hope; seeking peace for the world; need for men of good will in private life and public office.

Economically: Conflicts between capital and labor; new attitude demanded by the times; opportunities for all; harmful misunderstandings; economic situation forced to the foreground of man's thinking; personal ideals and habits need revision; many have little chance; opportunity for all.

II.

THE WORLD WE LIVE IN

THE United States is often referred to as "the melting pot" of the world. Out of this mingling of peoples from every nation, clime, and land it was hoped that there might come the pure gold of individual and social life that would fuse into the ideal commonwealth of which man has ever dreamed.

EARLY TENDENCIES

Various motives urged these people across the seven seas: the desire for religious liberty or political freedom, love of money or adventure, a longing for license or opportunity for crime. Each brought some talent, some element, that might be added to the strength and security of an ideal social order; many revealed a spirit of suspicion, of discord, and of hatred. Appreciating both the hope and the danger from such a varied citizenship, the responsible and farseeing leaders in the early days sought earnestly to blend the people together, to make real the prophecy of the National motto: *"E pluribus unum"*—"one out of many"—a longing, a prophecy, a much-desired end. The name given the new republic was also the expression of a hope—the United States.

It was early recognized that true ideals, great purposes, unselfish living, and co-operative working would be necessary to the life and progress of this greatest experiment in democratic government.

Efforts were at once put forth both by church and state to enlighten the minds of the people and to instill in their hearts those great eternal truths which alone can safely guide the life of man.

The Church in those pioneer days erected houses of worship and planted schools and colleges. It sought earnestly to nurture character and to instill the principles of morality and religion, which are essential for the good life. As education was largely in the hands of the churches this was expected and encouraged. Their institutions were established by Christian men for Christian ends. Of the first nine colleges built in those early days, eight were erected by the Church.

The Church also planted schools and academies hard by the churches, so that in 1850 almost six thousand academies were being conducted. As late as 1860 only seventeen of the two hundred and forty-six colleges were state institutions. The Church not only promoted and supported its educational institutions but it also exercised a far-reaching and enlightening influence on the individual lives of the people and the political, social, and industrial groups. Its moral and spiritual influence can never be wholly estimated—but the history of those days would be unintelligible should its restraining and inspiring and helpful influence be overlooked.

Many leaders in the state were also active in moral and religious affairs. On June 8, 1783, George Washington wrote to each of the Governors of the several States: "It is my most earnest prayer that God would have you, and the State over which you preside, in His holy protection; that He would incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government; and, finally, that He would be most graciously pleased to dispose us all to 'do justice, to love mercy,' and to demean ourselves with that charity, humility, and pacific temper of mind, which were the

characteristics of the Divine Author of our blessed religion; without an humble imitation of whose example in these things we can never hope to be a happy nation." In his famous Farewell Address, in which he tenderly and discerningly writes to the Nation as his political children, he emphatically expresses the basic belief that "only that conduct is really ethical that is the fruitage of a tree whose roots are Biblical principles." In the address he repeats in different phrases the truth that "morality is a necessary spring of popular Government." On the Washington Arch at the head of Fifth Avenue in New York City are carved these words from his Inaugural Address as President: "Let us raise a standard to which the wise and the honest can repair. The event is in the hand of God."

The citizens of the United States have always had great faith in education. They have ever been willing to support schools, colleges, and universities by taxation and by the payment of tuition and by liberal gifts both for current expenses and for endowment. There was no doubt in many minds that education would solve all the personal, civil, and social problems of the country. Expression of this belief was heard on every hand. Daniel Webster said, "On the diffusion of education among the people rests the preservation and perpetuation of our free institutions." George Washington urged, "Promote then as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened." Thomas Jefferson, author of the Declaration of Independence, President of the United States, and founder of the University of Virginia, added, "If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be."

These men spoke and wrote and labored when Religion and the Church had a great influence and a responsible part in the work of the state. Education was thought of by many as a part of religion. Daniel Webster insisted that there should be four R's in education —religion being added to "reading, 'riting, and 'rithmetic." The famous French writer on "Democracy in America," Tocqueville, after a careful study of the dangers of the Republic asked, "How is it possible that society should escape destruction if the moral tie be not strengthened in proportion as the political tie is relaxed?" Washington in his Farewell Address warned, "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, the reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

When the Congress of the United States was granting a charter for the government of the Northwest Territory—including what is now Ohio, Michigan, and other states, this was made a part of the act: "Religion, morality, and knowledge being necessary to good government, schools and the means of education shall be forever encouraged."

QUESTIONS ARISING

Something has happened that has given a shock to our complacency. Our problems grow both in number and in seriousness. The large hopes of the founders of our Nation have not been entirely fulfilled. Love of country, and of the God of Nations, should guide to careful and constructive study to discover and remedy the causes of failure.

Contemporary criticism of each age is severe and in some respects quite similar, but it may furnish some light to guide. Two hundred

years ago writers were painting in livid colors the loss of faith, extravagance, the lack of regard for authority, the disobedience of law, and the low moral life of man. A synopsis of the criticism in the Roman Empire in the first century after Christ sounds surprisingly familiar: "Rampant materialism; the ease and frequency of travel to all parts of the known earth; the passion for speed; the juxtaposition of great wealth and great poverty; the breaking down of old social barriers and rise of a rich parvenu class; the immense importance of money; curiosity; tolerance; fear of the mob; disillusionment; syncretism; the strong influence of rhetors and sophists and demogogues; emancipation of women; Greece playing the part, among the upper classes, that Europe has played with us in matters of culture and taste; a tremendous influx of foreigners; the same powerless artistocratic laments. The farmers complained and the profiteers flourished; the rich bought for themselves new sensations which the poor clamored to have popularized—and disillusioned men and women of fashion sought spiritual comfort from Oriental peddlers, being weary of the faith of their fathers."[1] In the museum in Constantinople is an old parchment which is said to contain the most ancient bit of writing in man's possession. It gives this news: "Alas! times are not what they used to be. Children no longer obey their parents and everybody wants to write a book." Such statements, repeated in every age, should help us the better to evaluate too discouraging appraisals of our own times.

The judgments of thoughtful men and women on the characteristics of the age in which one lives may be helpful in giving direction to one's thoughts and reactions to life if each verdict is weighed in the light of the background, training, and attitude of each judge. Lord Bryce, of Great Britain, who did not live to see the results of

[1]Katherine Fullerton Gerould in *Harper's Magazine*, February, 1929. p. 265. By permission of the author.

the World War, spoke of ours as "A united world." Signor Netti, of Italy, refers to "A peaceless Europe." Dr. W. R. Inge, "the gloomy dean," calls this "An age of materialism." F. S. Martin says, "'A growing monotony of existence,' might be the verdict of a million factory hands all over the world." Ferrero, the historian, writes, "We are traveling step by step back to paganism."

SIGNIFICANT TRANSITIONS

Principles remain the same but their application must vary from age to age.

On account of rapid and fundamental changes in world conditions, every patriotic citizen should be awake and alive. Changes have come with amazing swiftness in Russia, Italy, and Germany. How deep these have gone and how extensive they have become can scarcely be comprehended except by those who have been eye witnesses of the changed conditions. In other countries similar processes are at work—more slowly, but surely. All created things are subject to change. Old things pass away. Old ideas are superseded. New thoughts and purposes dominate the contemplative and the active life of man.

Ideals often become dim before the eyes of perplexed people and their purposes become unstable. Some of the causes of change and the dangers involved are familiar and clearly recognized by thoughtful people. A recent article lists the following changes in individual and social life which have had far-reaching effects: "From man power to electric power; home industry to factory industry; hand tools to automatic tools; unskilled labor to skilled labor; long hours of labor to short hours of labor; scarcity to surplus; stability to uncertainty; small community to world community; gold standard to complex exchange; individual control to

corporate control; *laissez faire* to state planning and regulation; simple education to complex education."[2]

In other periods of the world's history men have seemed to believe that change was a peculiar characteristic of the times in which they lived. Many talk that way today. We are ignorant of the course of history. We do not learn from the past as we should. The onward march of civilization is ever marked by transition and change. Bishop W. Boyd Carpenter wrote in 1887: "Times of transition are times of question and of doubt. Our age is such; and it is said that the age has lost its faith. The saying is uttered by some who fear that it is true; it is echoed by others who wish it to be true. But it is not true because prejudice and fear say so. An age which has its face towards the future, and in which men are full of plans for the welfare of the world, is not an age that has lost its faith. Its temper of mind is constructive; it is eager for new institutions, keen for new ideas, and has already a half belief in a future in which all things will be new. The republic of the future, the church of the future, the religion of the future, are phases which betray hopes for the future on the part of those who use them; and hope is never unbelieving."[3]

In his book *Religion in a Changing World,* Rabbi Abba Hillel Silver gives a survey of present conditions: "Our age is particularly clamorous for change. Men have again been enticed by the ancient apostasy of a 'god-less' world. Religion is called upon to cast the mantle of its respectability over agnosticism and atheism, and from a faith to turn itself into a sociology. Religion has refused to do that in the past. It must refuse to do so now. It must refuse to lend

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[2]Editorial, "The Great Transition," *The Journal of the National Education Association,* February, 1933.

[3]*Permanent Elements of Religion,* Bishop W. Boyd Carpenter. © The Macmillan Company, Publishers. 1894, p. 3.

its name to all schools of ethical speculation which ignore God even though seven humanist women shall take hold of it saying, 'We will eat our own bread, and wear our own apparel; only let us be called by thy name; take thou away our reproach.' To be sure moral standards are changing in our day. In fact they are breaking down; but not because of any profound, searching critique of the old morality which our age has made, but because of a general weakening of moral fibres caused by increased wealth and ease and luxury and self-pampering and by the wild tempo of a furiously acquisitive civilization. Homes are disintegrating. The purity of family life is disappearing. Men and women are demanding the right of self-expression though most of them have nothing to express but the most commonplace hankerings after the most primitive satisfactions. Religion is asked to sanction this neo-paganism, to give its full approval to all new experiments in marriage and divorce, to companionate marriage, to trial marriage, and to all forms of experimental sex promiscuity. And all in the name of the great god Change. But religion had met these aberrations before and had waged relentless war upon them. It refused to be changed by them. It set about changing them. It must do so again."[4]

We are unable fully to comprehend the present. The surface changes observed in our hurried life often seem deeper and more fundamental than they are. Doubtless we talk too much of the changes that have taken place in our lifetime and rush to the conclusion that we live in a changing world, declaring with tiresome reiteration that nothing is like it used to be. But there are elements that do not change; there are truths that do not die. Man in his fundamental needs has not changed; he will always seek security, fellowship, and progress. God in His ability and willingness to

[4] *Religion in a Changing World,* Rabbi Abba Hillel Silver. © Harper & Brothers, Publishers, 1931, p. 20.

help is the same in all ages. The deep-seated principles of life and growth remain the same.

MISSING THE WAY

Many have grown anxious and fearful of the future. When men come to believe that they are living in a world altogether different from that in which their fathers and their fathers' fathers lived it is an easy step then to belittle all that has gone before; to conclude that the past generation did not know how to live, and to express contempt for and disregard of the customs and laws that regulated their conduct and the principles that guided their lives. The fathers gave attention to their physical, intellectual, moral, and spiritual being. They sought to discover the laws of life and to grapple in a real way with the problem of living. Not so with some of the present generation who have lost their moorings and are carelessly drifting. They are content to burn the candle at both ends, to give their bodies over to debasing appetites and passions.

LACK OF ADJUSTMENT

The sociologists who make a study of society and the laws governing human intercourse have sought during the past fifty years to make the world aware of the serious maladjustments and the strenuous stresses under which life is lived. It would not be misleading to say that the majority of these men and women, who are qualified to speak, say something like this: "Society needs a just and generous appreciation of the rights and of the essential equality of all men everywhere and a clearer recognition and more just appreciation of the ethical and spiritual principles which alone can provide the bonds that can hold society together." They call to the Church to create the spirit and to provide the dynamic needed to correct the situation they have pointed out.

Some presuppositions before the minds of the men who framed our democracy have not yet been fully realized. It was thought that distinctions of rank and of classes, which were so far-reaching and powerful in the countries of the old world, would be more or less quickly wiped out in the new; and that each citizen would be free to follow his own vocation, to enjoy the rewards of his own labor and to rise unhindered in his educational development, his material comforts, and his social sphere. These ideals have often been obscured and these purposes have been hindered. There has been social snobbery, religious bigotry, race prejudice, industrial exploitation, legal injustice, civic graft, and political chicanery. One who carefully surveys the whole field will take new heart and will clearly see that "the lips of the morning are reddening." And yet some vital thing is lacking. We do not understand our fellow man. We do not take time to exert our personal influence in the solution of these problems. We appoint committees, we send out questionnaires, we look to fact-finding commissions, we summon others to a conference, we call a convention—we succeed certainly in shifting the burden from our own shoulders. Could it be that the priest and the Levite who passed by on the other side, or merely paused to view the poor man who had been stripped by robbers and left half dead,[5] were on their way to a conference called to consider the problem of the uplift of the masses?

THE HUMAN TOUCH

Not only do we fail to give our own time and energy and influence to help those who need the human touch but we sometimes seek to quiet our conscience by harshly criticizing the unfortunate or foolish individual, or the Church, or the welfare worker, or the

[5]Luke 10:30-32.

social order; or by merely making a gift of money. It has come to pass that more material aid is given than human help, and that there is more philanthropy than social justice in the world. Failure to comprehend the real need, pre-occupation with other affairs, and blindness produced by prejudice arising from the misinterpretation of facts or from previous unfortunate experiences, hold men and women back from needed human ministries. What many discouraged people need is not money, nor directions, nor condemnations, but a look of sympathy, a voice of hope, a warm grasp of the hand. The power of such service is sure and far-reaching. John the Baptist was shut up in Herod's dungeon; he became despondent and uncertain; he sent to Jesus to ask this question, "Art thou He that should come, or do we look for another?" He was not answered by intellectual proofs—he was pointed to life and service, as Jesus said: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them."[6]

Robert Browning has not touched the heart of the world more truly in any of his great poems than in "Pippa Passes," which tells of the influence of this poor, lonely girl and adds, "All service ranks the same with God." In his fine way, C. Alphonso Smith explains the power of this poem: "Pippa's songs are not merely external influences. They blend with the better nature, already awakened, of the person that hears them. They are not causative but co-operative. They are like the ghosts and dreams of Shakespeare: they do not compel action, they only help it to crystallize."[7]

There is marvelous power in the human touch both to the one

[6]Matthew 11:4-5.

[7]*What Literature Can Do for Me,* C. Alphonso Smith. © Doubleday, Doran & Co., Inc. 1928.

who extends aid and to the one who receives help. As a young college boy, I saw a crowd of Negro men unloading a car of large, heavy grindstones. The man in charge was hurrying the workers to a speedy completion of the task. One of the large stones suddenly turned over and fell on a Negro worker, terribly crushing his foot. He was pulled aside; no one was allowed then to stop to minister to him. I heard his groans and realized from his expression something of the intensity of the pain he endured. Going to a drug store, I secured an antiseptic solution and gauze. Because no physician could be found I spent a long time cleansing the wound and binding up the sore, and then employed a man to drive him to his miserable home. Some reward of thanks came to me from that lowly man, but there came into my own soul a reward that has proved invaluable to me. From that day to this, race prejudice has had little place in my life. It has never been hard for me to minister, in the most intimate and humble way, to the lowliest people I meet. It has not been difficult for me to understand the depth and range and power of the teaching of Jesus made so vivid as He washed the disciples' feet.

"High thoughts and noble in all lands
Help me! My soul is fed by such,
But, ah, the touch of lips and hands, the human touch
Warm, vital, close—life's symbols dear,
These need I most, and now, and here." —BURTON.

The individual Christian is the focal point of Christianity. His contacts with those about him largely determine the "crystallizations" of other minds. The greatest opportunities are those nearest at hand—the members of the family, the servants, the messenger boys and the delivery men who come to the door, the women who serve you at the store, the conductor on the street car, the elevator

boy, the ones whose lives you touch in the business and social and religious realms of life.

There is no awakening reality in an abstraction. In his Biography of Sir Walter Scott, John Buchan says: "In practice he regarded all men as brothers but he would have nothing to do with the whimsies about the 'brotherhood of man'." The giving of a new name to a problem does not solve it. The cataloguing of difficulties does not remove them. Too long we have neglected the human element in our thinking and in our planning. President Woodrow Wilson said: "Educated men are in a very real sense trustees of the moral assets of the world. Every man should be careful to have an available surplus of energy over and above what he spends upon himself and his own interests, to spend for the advancement of his neighbors, his people, his nation."

HEALTH OF BODY AND MIND

It is a sad truth that we do not know how to live. The most encouraging fact, in a discouraging situation, is that men are beginning more clearly to recognize this strange truth. The world is not satisfied with itself; there is a famine in the land. The minds and hearts of young and old cry out for something that will sustain and nourish the spiritual life. Their souls thirst for that which will revive the spirit and give zest and meaning to life. The quest is pressed by many with enthusiasm and hope. One source after another is explored. Many false trails are tried. Some individual, in theory, diagnoses the case and proposes a remedy. Before the results have been observed he proclaims his theories abroad. Papers, magazines, and books spread far and wide information concerning a great discovery. A new cult arises, the "new" thought is widely proclaimed by zealous adherents, humanity is urged to embark on

another voyage—with those who, ignorant of the past, unconscious of the fallacy of reasoning and of the failure in other ages of the remedy proposed, hasten on to a sad awakening and depressing disappointment.

"Something in modern life," says Wilbur M. Urban, of Yale, "has been poisoning the very springs of life itself; what this something is has been vaguely described as the materialization and mechanism of life." Man will never keep a sound mind in a sound body unless he looks well to the nurture of the inner man. Something has been left out of the food of the spirit and the atmosphere of the soul that is necessary for the security and joy of life and even for physical health. Man does not live by bread alone. He can never be satisfied merely with the beggarly elements—the husks and vanities of the world.

"Few men know how to live," said Henry Drummond in his address, *Pax Vobiscum*. "We grow up at random carrying into mature life the merely animal methods and motives which we had as little children. And it does not occur to us that all this must be changed, that much of it must be reversed; that life is the finest of the fine arts; that it has to be learned with lifelong patience, and that the years of our prilgrimage are all too short to master it triumphantly."

Recently a prominent physician, a successful diagnostician, said, "I have just studied a card index of hundreds of my patients. I have recalled each case vividly to my mind. I found that more than seventy-five per cent had no organic disease. It came over me with amazing clearness of conviction: 'they simply did not know how to live'." A writer of the past century said: "Physical infirmities and deficiencies, resulting from the disregard of the commonest rules of muscular development and bodily perfection, must have their

reflex in the spiritual and moral character of the victim. Strong, active physical health is rarely associated with moral perversity in the rightly educated man or woman." A century ago Thomas Carlyle, in an address to the students at Edinburgh, said: "Finally I have one advice which is of very great importance. You are to consider that health is a thing to be attended to continually, as the very highest of all temporal things. There is no kind of an achievement equal to perfect health. What to it are nuggets or millions?" The challenge to physical health is stronger today than ever before. The discoveries in the field of medicine are marvelous and are being rapidly extended. Already diseases that exacted yearly tolls of thousands of lives have been conquered. New preventive measures are being devised and used more extensively each year. In practically the entire field of medicine physicians are giving increasing attention to the effect of the mind on the body and of the influence of the body on the mind. Because some have gone to the extreme of unreasoned practice of repudiating the remedies provided for the cure of the body, gives no reason why this field of investigation should be given up. In fact there is a clear call here, as in other departments of life, for fuller recognition of things of the spirit.

The resources of God upon which man may draw for the security and development of the good life are comprehensive and inexhaustible. They lie beyond the ken of the busy, struggling world. They are centered in the things of the spirit and in the heart of God, who is ever present to help. The world "seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you."[8] Because of ignorance of the resources available or on account of carelessness or indifference or wilfulness "many are weak and

[8]John 14:17.

sickly."[9] Many overlook the significance of the statement made concerning the Christ by Isaiah and freely quoted by Matthew: "Himself took our infirmities and bare our sicknesses."[10] Possibly there is no need in the world today more evident than such a service as this. (I have been urged to make this study as personal as possible—will you try to understand my motive in the following statement?) Two years ago there suddenly came to me deep personal bereavement. At that time there was coming to me at my office and in my travels, by mail and in personal interviews, the story of financial need of hundreds of students who had borrowed money to go to college and who after the long, expensive course could find no kind of employment; of mothers and fathers who wanted to give their children better educational advantages but were not able to do so; of men and women who had lost their positions and could find no other; of college executives who were almost breaking under the financial strain; of ministers of the Church whose salaries had been reduced below the amount needed to maintain efficiency or had been cut off entirely; of faithful ministers and missionaries whose meagre support in the days of age and disability had been cut time and again, bringing real want to many of these uncomplaining homes; of lonely families without work, in need of food, with little children failing in health and strength; of many fathers and mothers whose boy or girl had proved a disappointment to themselves, to their parents, and to the community in which they were brought up; of many men and women who were defeated and were almost ready to give up. The accumulation of sympathy for these distressed men and women and youth and children, and of sorrow for their losses and disappointments and needs, became a load so overwhelming that sleep was driven from me, and restlessness drove me

[9] I Corinthians 11:30.
[10] Matthew 8:17.

from my bed and from my room. I know what some formal psychologists, who objectify experiences of others and have not tested their findings by their own personal experience, might say concerning what is here related. I am aware of the attitude that would probably be taken by the psycho-analyst who at times reaches conclusions based upon some facts and many fancies. But there was little thought of self except of sympathy for others and of amazement that one could go down to such depths of sorrow and yet live. One could well thank God for such an experience, for it brought a new conception of the sufferings of Him who is "a man of sorrows and acquainted with grief."[11] And then there came a comprehension of the sympathy and suffering of Jesus such as had never been even faintly apprehended before. Many hours of darkness and hopelessness were followed by a sense of dependence on God, of fellowship with Him, assurance that the universe is friendly and that God is a Father who sees and knows and cares. This was followed by peace and confident hope, caused by the relinquishing of the load, which had seemed to be crushing both body and soul, to Him "who took our infirmities and bare our sicknesses." How hard is it to carry on in times like this unless one anchors his trust in the Heavenly Father who makes "all things work together for good to them that love Him."[12]

LAWLESSNESS AND CRIME

The criminologists have warned in the past and are informing us in the present of the problem and the prevalence of crime. As crime becomes more cruel and more wide-spread, we all question whether this is a "crime-wave" or "a subsidence of the very foundations of our moral and spiritual life."

[11]Isaiah 53:3.
[12]Romans 8:28.

More than two decades ago Edwin E. Sissons and other seers warned both church and state of the troublesome times that must come from the fact that we were living in an age where increasing demands were being made on character and decreasing efforts were being put forth to nurture character.

We are shocked by the horrible deeds of kidnappers, murderers, gangsters, the defalcations of prominent bankers and the graft of politicians, but we are not sufficiently aroused by the crimes of so-called respectable people and the practices of many who are leaders in all walks of life. A distinguished lawyer in the South said on December 6, 1933, "I have never known a time when the moral tone of 'good' people was as low as it is today. I am constantly consulted by supposedly respectable people who are making every effort to evade legal and moral responsibilities or to cover up crimes already committed. We have a crisis in character. There are governors, judges, and sheriffs in our prisons today. There are leaders in the social and religious world who like the fools mentioned in the Bible 'make a mock at sin'."[13]

In a radio address November 10, 1932, Dr. Joseph R. Sizoo, of Washington, D. C., said, "In twenty-five years we have become at once the most wealthy and the most lawless people on earth. We have one-half million criminally-minded people in the United States and the cost of crime is between thirteen and eighteen billion dollars annually. It is a terrible fact that sixty-five per cent of all these criminals are under twenty-one years of age and constitute a group that was never adequately instructed."

It is not always safe to draw illustrations from China. It is a country so vast, so different, so marvelous, so mysterious, that Dr. Arthur H. Smith, after forty years of service as a missionary there,

[13]Proverbs 14:9.

said, "It is impossible to tell one truth about China without at the same time telling two lies." But I shall never forget the shock that came to me in 1926, when—on returning from visits to many Chinese cities where I saw messengers carrying to bank, in open boxes suspended (one in front of him and one behind) from a long pole, silver dollars without even a covering of paper over the treasure and with no accompanying guard—I saw in our own cities the ugly armoured cars of steel, locked with strong bolts, fortified with most deadly arms and in charge of a messenger and two or three guards.

STANDARDS OF JUST DEALING

In that last memorable address written to his countrymen Woodrow Wilson, who had led the world to greater heights of idealism than had ever been reached by man before and who saw some of the spiritual and moral depression that followed the World War, wrote: "The nature of men and organized society dictates the maintenance in every field of action of the highest and purest standards of justice and of right dealing; and it is essential to efficacious thinking in this critical matter that we should not entertain a narrow or technical conception of justice. By justice the lawyer generally means the prompt, fair, and open application of impartial rules; but we call ours a Christian civilization, and a Christian conception of justice must be much higher. It must include sympathy and helpfulness and a willingness to forego self-interest in order to promote the welfare, happiness, and contentment of others and of the community as a whole. This is what our age is blindly feeling after in its reaction against what it deems the too great selfishness of the capitalistic system. The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming

permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."[14]

Here is the final challenge to our homes, our churches, our political organizations, and our labor unions and our capitalists—to everyone who fears God or loves his country. Shall we not all learn how to live and help others to live and earnestly co-operate to bring in the new day?

WAR

The world has ever been stirred by wars and rumors of wars. The history of all nations is crowded with the records of bloody strife; the heroes of these contests have been exalted to the highest place in the annals of men and their virtues have been extolled in story and in song. A great change in the thought of men has taken place in recent years. We know now what war is.

The World War, which flamed forth in August, 1914, right at the time it was being confidently predicted that there would be no more war, proved to be the most extensive and devastating contest ever waged on earth. "According to the best statistics obtainable this War cost 30,000,000 lives and $400,000,000,000 in property. With this amount of money it would have been possible to build a $2,500 house and furnish it with $1,000 worth of furniture and place it on five acres of land worth $100 an acre, and to provide such a home for every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia. After doing this there would have been enough money left over to give every city of 20,000 inhabitants and over in all of these countries a $5,000,000 library and a $10,000,000 university. Out

[14] *The Road Away from Revolution,* Woodrow Wilson, *Atlantic Monthly,* August, 1923. p. 146.

of the balance there would still remain a sufficient amount to set aside a sum at five per cent interest which would pay for all time to come a $1,000 yearly salary each for an army of 125,000 teachers and in addition to pay the same salary to each of an army of 125,000 nurses. After having done all of this, we could still have enough left out of our four hundred billions to buy up all of France and Belgium, and everything of value that France and Belgium possess; that is, every French and Belgian farm, home, factory, church, railroad, street car—in fact, everything of value in those two countries in 1914."[15]

SEEKING PEACE FOR THE WORLD

We may yet be far away from a warless world. Passions of men are easily aroused. The effect of propaganda on the masses is of incalculable power. Many schemes have been devised for the elimination of war. Many programs for the advancement of peace have been proposed. But after all, the change must come in the hearts of men, and those who lead the nations of the world must be made to recognize the serious nature of the responsibility that rests upon them. Two propositions are now before the people of almost all of the countries of the world. They are being pressed with vigor. To many students they seem to hold forth great hope. One of these has come principally from the men who fought in the war. They are demanding that in case the country is led into another conflict all of the assets of the nation shall be conscripted as well as the men. All property, factories, machinery, the laborers in every industry, and all the capital of the nation would thus be forced to serve the country. This would help to eliminate the cowardly profiteering, the selfish demand for exorbitant wages, and the high rate of

[15] *Congressional Record*, January 13, 1928. p. 1446.

interest demanded for money necessary to prosecute the conflict. The other demand has arisen largely from the students of the various countries. They are urging that some court or association or league shall be provided to which all questions of dispute may be referred and that each nation of the world will surrender so much of its autonomy as will give to such a body power to enforce its decisions. In effect, this would erect a commonwealth of nations somewhat analogous to the United States with its constituent forty-eight sovereign states.

H. G. Wells, in pleading for "a realistic treatment of the future," said: "I am asking that the antiquated notions sown in our minds by drum-and-trumpet history should be set on one side, and that we British, and such other powers in the world as can claim and exercise a living and leading part in the matters under consideration, should press on now for a world planning of these great new common interests that have arisen during the last century or so of human life."

Many Christian men and women are thoroughly studying this problem. They are determined that some solution shall be found, that as far as possible armed conflicts shall be avoided and the horrors of war eliminated. The whole problem calls for thoughtful and loving counsel, united and determined action, and the exhibition of such a spirit in the daily life of the citizens of each country, that peaceful processes may be furthered and a spirit of understanding and co-operation developed throughout the world. Every man, woman, and child in the whole world has felt some of the effects of the awful World War. The situation has to be frankly and seriously faced today. Some say the world is too near bankruptcy to hazard another war. Lord Cecil, of England, said recently that if the disarmament conferences fail another war appears inevitable and the

breakdown of civilization is certain. He wisely added: "No peace machinery can work unless there is a will to peace." The development of this spirit and will is the sure method of conducting a winning war against war. The home can cultivate friendly cooperation in all spheres of life. The Church can emphasize afresh the fundamental need of good will among men, recognizing that social conflicts, industrial strife, economic battles, and international war all come from lack of love and the spirit of helpfulness, remembering the words of James: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"[16] Here is a great "moral frontier" for the Church to conquer. Each citizen can learn to live peaceably with all men and by his voice and vote can show his disapproval of noisy and vainglorious nationalism, of the spirit of profiteering and graft that incites to war, of unkind and unchristian treatment of alien people or of foreign nations, of the over-emphasis on military preparation and his approval of all efforts to outlaw war by reducing armaments and securing justice and equal opportunity for all people, and by helping to keep in office men like those for whom Josiah G. Holland (1819-1881) prayed:

"God give us men. The time demands
Strong minds, great hearts, true faith, and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

[16]James 4:1.

LABOR AND CAPITAL

Our "captains of industry" are increasingly disturbed by the attitude of labor and our laboring people become more critical and restive under the impersonal management of industry. Strife, lockouts, and strikes arising from misunderstandings, suspicion, and hatred, may be seen on every hand. Conscientious laborers are deeply concerned. High class, devoted employers are apprehensive and eager and earnestly desire better conditions; unenlightened leaders of both industry and labor are indifferent, hostile, or hopeless. The road to improvement is difficult and sometimes seems impassable, while the detours are rough and long and oft misleading. Prophetic men in the past visioned the danger and uttered the warning.

Edwin Ruffin, in 1850, expressed the belief that the choice in industry was "not between slavery and free labor, but between slavery and some other relationship between capital and labor, which would provide something like slavery's security to workers." In writing of this idea in the *Virginia Quarterly Review,* James Truslow Adams says, "Ruffin was right. A modern society, to endure, has got to provide at least a minimum of economic security for its members." Mr. Adams thinks the only escape from communism, socialism, facism, or original chaos is trial and error. He adds, "No previous problem has ever made such demands on the highest quality of both mind and character." The solution must be found in the spirit, in life, in living.

Ex-President Benjamin Harrison, as presiding officer of the Ecumenical Missionary Conference held in New York, made the opening address on April 21, 1900, in which he said: "The gigantic engines that are driving forward a material development are being speeded as never before. It is to a generation thus intent—that has

wrought wondrously in the realms of applied science—that God in His Word and by the preacher, says: All these are worthy only in proportion as they contribute to the regeneration of mankind. Every invention, every work, every man, every nation, must one day come to this weighing platform and be appraised."[17]

Opportunity for cultural and spiritual development should be provided for all. J. Edgar Park wrote, "I am inclined to think that the end of the human machine is to grow, continually enlarging the inner temple of the mind. Be this as it may, it is generally true that if you do not start doing this when you are young, your insides set and you become finished into a machine. Now the qualities which go to make a successful machine—regularity, accuracy, dependability, uniformity—do not do anything to improve the machine but only help to keep it going and wear it out. Everyone admits these days that the social machine, of which we are a part, needs improvement. The mere shooting out into the machine of more cogwheels to take the place of those worn out will do nothing much to change the operation and intent of the machine. The commercial, professional, social, and political worlds need for their direction other qualities than these which produce at present material success in them. Young people must be caught before they are wholly occupied in gaining material success, their attention must be diverted from the mere task of making a living, they must be given a glimpse of the fun of achieving humanity for themselves if the social organism is to be improved by them."[18]

Material success has not been as conspicuous as many suppose. Life insurance research men have discovered that one hundred young men of age twenty-five years will show the following record

[17]Report of Ecumenical Conference, Vol. I., p. 26.
[18]*School and Society,* June 4, 1932, The Liberal Arts College. p. 753.

at age sixty-five, after forty years of financial struggle: thirty-six dead; fifty-four financially dependent on family or charity; five barely able to make a living; four well-to-do; and one rich. Many of these economic failures are due to a breakdown of moral character and to lack of human sympathy and co-operation and to ignorance of the laws of life.

HARMFUL MISUNDERSTANDINGS

Saddest of all is the bitterness and strife that come from the following of wrong ideals and from sharp misunderstandings between man and man. In October, 1933, at Greenwich House in New York City, I heard an interesting and thought-provoking address by the Mexican artist Diego Rivera. This outstanding mural artist had been engaged by the Rockefeller family to decorate the walls of one of the buildings in Radio City. The theme assigned was: Man at the crossroads, looking with uncertainty, but with hope, to a better world. Because of his physical and intellectual background, his training and experience, Rivera had portrayed the crossroads with the road to the left as leading to the Socialist world and the one to the right as leading to the world of Capitalism. With possible presumption and bad taste, the artist painted as the most prominent figure the Russian leader Lenin. The employers objected to this, paid him the agreed fee of $20,000, dismissed him, and covered up the mural. Smarting under this rebuke, Rivera made a wonderful talk on art and its place and help in life, and then launched into a fervid portrayal of the great danger threatening the world as he asserted his firm conviction that capitalism was reaching out to control art and direct its mighty powers to minister to its selfish interests. He seems to believe this to the very bottom of his heart. The artist declared he did not accept the fee for himself but had

dedicated it to the workers of the world. On the walls of the New Workers' School, located on West Fourteenth Street in New York City, which has been organized with the declared purpose of "training for the class struggle," he has painted with vivid realism scenes that portray his idea of the harsh treatment of slaves and workers during the various periods of American history. By his voice and his brush he has been holding before the minds of the masses of men and women a tragic story, made vivid and lurid by misunderstanding and a conviction of unjust persecution of himself and of workers. Editorials and articles in magazines, papers, and art journals, which were published extensively throughout the entire country, failed to reveal the real human element in such a situation as this. Hundreds of similar instances can be discovered which show how far apart men live, whether their places of abode are adjacent or remote.

We may not be able to prevent misunderstandings and contentions, but we should know the only road that leads to that desired end. No other method has been proposed, no other way has been shown to man that has stood the test of time or led to a real solution, except the incarnation of the spirit of the Golden Rule and of the commandment, "Thou shalt love try neighbor as thyself." All praise to the faithful, intelligent, sympathetic fact-finders! All honor to those who seek to settle the strivings of men! All joy to the peacemakers who labor to bring in the new era of concord and understanding! All power to those who teach the lesson of love and exemplify it in all their dealings with their fellow men!

THE ECONOMIC SITUATION

If you extract the substance of a large part of the writings of economists today you will get something like this: There is plenty

of food and material for the nurture and comfort of life, but many seem to be cursed with overabundance while others, practically naked, almost starve.

The question of production and distribution of "goods" has a far wider significance on life than many recognize. Indeed to some minds this is the supreme question of the age. One is amazed at the proportion of space given to the various economic problems in the books and articles of modern writers. When they refer to "Western Civilization" they are usually referring to the scientific and mechanical aspects of the life of the people. Indeed many now classify the various civilizations solely by the means of livelihood employed: (1) The rural agricultural civilization where man either as slave working under a master, vassal under a feudal lord, peasant on his own small farm, or freeholder on his more extensive land, secures his living by cultivating the soil, (2) the pre-machine urban civilization, where manual labor in the handicrafts, mercantile and commercial occupations, and political employment provide the necessary things of physical life, and (3) the scientific and mechanical civilization—often referred to as the machine age—where power, machines, and mass are given a larger place in sustaining or in cramping life. The fine arts, the liberating education, the religion of the spirit, are not emphasized by many writers today as in some other ages of the world's history. This is partly due to the recognition of the fact that all of these cultural themes and activities must rest on, and to some extent be determined by, the economic substructure which provides the means or offers the leisure, or develops the desire and motive for them.

There is economic injustice in the world. Every true man should be mindful of this fact. Each individual and all the groups should seek a wise, Christian solution. When we consider that the average

American citizen has more of the good material things of life than the kings of old and more opportunity to behold the need and more information from history and experience to guide than all the ancients, we should be deeply concerned about the slow progress made in remedying such a situation.

PERSONAL IDEALS

Times like these should lead intelligent persons to examine not only the foundations on which our civilization rests but also our personal ideals, purposes, and practices. No other problems are so far-reaching in their importance for they touch the whole of life in all its relationships. Every human being has some interest in the economic order. Man does not live by bread alone, but he does live by bread. In every community there are individuals and families who lack the material things of life and others whose financial condition does not allow to them the true cultural benefits nor permit them to maintain their lives at the point of real efficiency. In the Orient are thousands of men and women and children who doubtless have never had enough to eat. They go to the table and leave, not because their appetites have been satisfied but because they know that if they eat a little further into their meagre store it will all be gone many weeks before they can bring in another harvest.

Two phrases have come into our language that speak volumes: "the poor rich" and "the rich poor." One kind of wealth arises from the fewness of our requirements—another from the amplitude of our material possessions. In the chapter "The Everlasting Yea," in his *Sartor Resartus,* Thomas Carlyle compares the happiness of life to a fraction. The numerator represents what we have; the denominator what we desire. If a man has a thousand dollars and wants

four thousand, by this reasoning he is shown to be one-fourth contented or satisfied. He adds: "Life can be increased in value not so much by increasing your Numerator as by lessening your Denominator." It has been estimated that when Carlyle wrote these words just one hundred years ago there were probably 72 articles that men might want, of which 16 were regarded as necessities of life. Now there are 484 articles which appeal generally to man's desire—94 of which are rated as necessary things. In Carlyle's day merchants and peddlers urged 200 items on an unwilling public. Today high-powered salesmen seek to sell, on the installment plan, more than 3,200 articles—useful or useless, helps or hindrances—to an eager public who seem bent on gathering the impedimenta of life in ever-increasing proportions.

In an article "The Crisis in Character," James Truslow Adams says: "Until practically the opening of this century, the range of purchasable goods for the ordinary man was narrow, both for the rich and poor. A man might own a house, clothes, books, pictures, other furnishings, perhaps a horse and carriage, and so on. As he prospered he might increase the size, quality, or costliness of all these, but his range as to kind of thing was limited. Rising above the poverty line, he was not called upon to make more money to buy different but only better things, if he chose. With the sudden flood of new inventions, however, the demands upon his purse became practically unlimited and impossible of prediction. Every year brought new 'goods' of which he and his wife had never bought before. In the pressure to sell these goods not only every appetite but every emotion, good and bad, social and personal, was played upon in the average man; and he found that if he were not even to rise, but merely to remain in the same position relative to his neighbors and friends, he had to provide a larger and larger

income. The need for more and ever more money became irresistible to him, to make money at any cost of effort or principle. The effect on character was all too obvious. But many of the things he bought had their own effect on character, and the old Greek saying that 'good things are hard' became transformed for him into 'easy things are good.' In other words we tend to live for show, for the material things, however nobly we start out on an enterprise, and end by living on the surface of life instead of in its deeps."[19]

OPPORTUNITIES FOR ALL

In Syria I met a man of fine ability, a graduate of a high-grade university, spiritually minded and industrious. He gave much light to my mind as we discussed some of the Orientalism of the Bible. In a recent letter he wrote, "You people in the West have had time to regularize your economic living and now you can do the same for your moral life—but we have not yet been able to regularize our physical living, and have had little time to devote to morals and ethics."

A recent New York paper carried accounts of two young women, each twenty-one years old. The one was inheriting $30,000,000 and had given a great party which amazed even New York. The same paper in a less conspicuous column carried the account of a young mother, twenty-one years old, who had committed suicide in order that a $500 insurance policy might provide daily bread for two hungry little children. Man should be very thoughtful when he prays "Give us this day our daily bread."

One may not understand supply and demand or the other fundamental laws of economics but he can be interested in the struggle for justice, righteousness, and economic opportunity, and he can

[19] *Harpers' Magazine*, August, 1933, p. 265.

develop in himself a spirit of trust, of goodwill, and of fellowship with all God's children. "In this way we may share the deepest purpose of God and thus come into real fellowship with Him." "One sure way of 'finding God,' or 'knowing God' is through genuine fellowship with His children." We do not yet know how to live; we do not make the proper use of either head or heart. It is not necessary to know all the laws of industry and commerce and politics and personal or social life to give some help towards solving the great human problems about us. They do not pertain alone to the intellectual or to the financial realm. Sidney Lanier, who wrote of the "Crystal Christ," had a deep insight into the things of the spirit. He expressed one great aspect of truth when he wrote:

"Alas, for the poor to have some part
In yon sweet living lands of art,
Makes problem not for head, but heart.
Vainly might Plato's brain revolve it:
Plainly the heart of a child could solve it."[20]

"Except ye be converted," said Jesus, "and become as little children, ye shall not enter into the Kingdom of heaven."[21]

[20]"The Symphony," from poems of Sidney Lanier. © Charles Scribner's Sons.
[21]Matthew 18:3.

CHAPTER III

PLANNING THE GOOD LIFE

Need for planning becomes more evident; problems complicated; revealed by surveys; recognized by students.

Difficulties faced: Man has ever been short-sighted; life is so complex and intricate man has evaded its real study; embarrassed by profusion of knowledge; weakened by feeling of defeat; failure to recognize purpose of difficulties.

An awakening may be noted: Serious note in preaching, writing, and speaking.

Man's ability to plan: Chief mark of difference with other animals; can change environment; plans other things, why not life? Cooperative planning needed.

Solid foundation demanded: Possible on account of nature of eternal principles of the universe; spiritual light and help needed; unity. with tolerance, thought, and action demanded—age and youth, conservative and progressive.

Help needed: In realm of the spirit; calm, unselfish, sympathetic spirit demanded.

The vital factor: Religion, the life of God in the soul of men; atrophy: recognition of God's plan and the use of all man's powers as planned by Him.

Living material: The whole problem centers in life; individual must be prepared for social living in a spiritual way.

Building a society: An ideal society must have ideal citizens: Plato's *Republic,* Thomas More's *Utopia,* Francis Bacon's *New Atlantis.* Thomas Campanella's *City of the Sun,* James Harrington's *Oceana* all failed here; each individual of supreme importance.

III.

PLANNING THE GOOD LIFE

It is an encouraging fact that much consideration is now given to planning. The need for clearer thought and more definite plan for life itself is evident on every hand. As life becomes more involved and complicated, patient, wise, intelligent planning must have an increasingly large place in individual, domestic, social, economic, and political life.

A MORE INTELLIGENT APPROACH NEEDED

The futility of much of living can be clearly seen. The world is not satisfied with itself. This is shown in the restlessness, the hatreds, the fears, the despondency, and the hollow-mockery of much of social life. It is clearly expressed in Lewis Mumford's book *The Golden Day,* in which he incisively portrays the "gilded age" and the partial, materialistic, and false interpretations of life in an industrial and scientific day: "Beneath the organized vivacity of our American communities who is not aware of a blankness, a sterility, a boredom, a despair."[1]

A paragraph from the Report of the Commission on Social Trends appointed by President Hoover indicates that a policy of indifference and of drifting with reference to vital social issues

[1]*The Golden Day,* Lewis Mumford. W. W. Norton & Company, Inc., Publishers. 1926, p. 282. By permission of the author.

cannot be indefinitely prolonged without the possibility of grave consequence: "Unless there can be a more impressive integration of social skills and fusing of social purposes than is revealed by social trends, there can be no assurance that we can avert violent revolution, dark periods of serious repression of libertarian and democratic forms, and the proscription and loss of many useful elements in the present productive system. Fully realizing its mission, the Committee does not wish to assume an attitude of alarmist irresponsibility, but on the other hand it would be highly negligent to gloss over the stark and bitter realities of the social situation, and to ignore the imminent perils in further advance of our heavy technical machinery over crumbling roads and shaky bridges. There are times when silence is not neutrality, but assent."[2]

A significant statement made by Justin Miller, President of the North Carolina Conference of Social Service, and published in the University of North Carolina *News Letter* of March 28, 1934, should awake us from our lethargy: "Because the home, the school, the church and other community agencies have failed in the training of children, we are faced with many problems of child inadequacy and child delinquency. The fact suggests the importance of proceeding quickly to the improvement of home conditions, school conditions, church conditions and other community conditions, in order that further wastage of child values may be prevented for the future. It suggests also the importance of better remedial and reconstructive agencies such as the juvenile court and the probation system. Merely passing laws and setting up skeleton organizations is not sufficient. Juvenile Courts cannot function properly without properly trained judges. Probation cannot be effective so long as probation officers are selected not because of training and educa-

[2]Volume I, page xxiv.

tion, but for political or personal reasons. Our immediate problem is the cleaning up of community conditions which are now causing delinquency and inadequacy in children and stultifying our professions of love of children and of desire for social advance. The second step calls for social education, carefully planned, in order that the next generation may approximate, even in a small measure, our hopes for a greater civilization."

DIFFICULTIES FACED

Many of the problems are not new, as we have seen. The cause of the trouble has existed throughout the ages. The short-sightedness of men has frequently been called to attention. Samuel T. Coleridge, who lived from 1772 to 1854 A. D., wrote: "With respect to any final aim or end, the greater part of mankind lives at haphazard. They have no certain harbour in view, nor direct their course by any fixed star. But to him that knoweth not the port to which he is bound, no wind can be favorable; neither can he who has not yet determined at what mark he is to shoot, direct his arrow aright."

Because the task of consistently living the good life is so intricate, difficult, and complicated, men have become bewildered and have not thought and planned as they should. "Searching out for some reason why scientists have discussed friendship, reform, or patriotism, but have passed by the science of right living," wrote Newell Dwight Hillis, "we shall find the adequate explanation in the fact that this is the largest subject that can possibly be handled. It concerns the right carriage of the whole man, the handling of the body, and the maintenance of perfect health; the control of the temperament, with its special talent or weakness; the use of reason, its development and culture; the control of judgment, with the correc-

tion of its aberrations; it involves such a mastery of the emotions as men have over winds and rivers; it concerns conscience and conversation, friendship and commerce, and all the elements affectional and social, civic and moral."[3]

Plutarch (about 46 to 120 A. D.) wrote much about the good life and expressed surprise that so little thinking and planning was given to it: "Men learn to play on the harp and to dance, and to read, and to farm, and to ride on horseback; they learn how to put on their shoes and clothes generally; people teach how to pour out wine, how to cook; and all these things cannot be properly performed without being learned. The art of good living alone, though all those things I have mentioned only exist on its account, is untaught, unmethodical, inartistic, and supposed to come by the light of nature! As Plato says, 'a discord and false note on the lyre makes not brother go to war with brother, nor sets friends at variance, nor makes states hostile to one another, so as to do and suffer at one another's hands the most dreadful things; nor can anyone say that there was ever a dissension in any city as to the pronunciation of Telchines, nor in a private house any difference between man and wife as to woof and warp. And yet no one without learning would undertake to ply the loom, or write a book, or play on the lyre, though he would thereby do no great harm, but he fears making himself ridiculous; yet everyone thinks himself competent to manage a house and wife and the state and hold any magisterial office'."[4]

A CONFUSING SITUATION

Professor Santayana said: "Never before was the mental landscape so vast." Thoughtful men on all levels of life recognize the

[3] *A Man's Value to Society,* Newell Dwight Hillis. © Fleming H. Revell Co., 1896. p. 260-1.

[4] Plutarch's *Morals.* © George Bell & Sons, 1898, p. 92.

complexity of the problem and the confusing number of proposed solutions. Harlow Shapley said: "There is an overpopulation of hypotheses." The amazing fruitfulness of our material progress adds to the difficulty of fixing attention and hopefully seeking some solution. H. G. Wells says, "Science is a rich uncle who has brought to the nursery more toys than the children know what to do with."

The problems come not single but in clusters; they do not concern individuals alone but groups. Harold E. B. Speight analyzes the situation: "Our conflict is not with individual men but with established systems, entrenched customs, habitual attitudes, vested interests, and false standards of life. And the struggle is with ourselves as well as with institutions and economic or political systems." To reach any kind of satisfactory solution there must be sympathetic understanding and unselfish co-operation between home and school, church and state, groups, small and large, and individuals, young and old.

The rapid spread of information is encouraging but it has added to the confusion. Other ages were not wholly conscious of the trends about them. They gave little heed to the meaning of the fundamental changes which were gradual and often only partially observed and understood. The new social order which evolved out of the feudal system, and the democracy that arose out of the revolution that followed autocratic and cruel monarchy, were neither planned nor understood by the great mass of people. The full implication of these changes was hardly comprehended even by the leaders of the forces that were chiefly the means of bringing them to pass. Today, however, there is a broader and deeper understanding of the social and economic forces that play on all the social groups. Even the high school boys and girls have had some indoctrination along these lines and the students of the colleges and

universities have given much time to the study of the social sciences. Some teachers, who should have known better, have doubtless led youth into a bewildering mass of truths and half-truths, theories and speculations, without allowing time for digestion and assimilation. Mental indigestion and moral weakness and spiritual dyspepsia inevitably followed. Dean W. R. Inge has given some wholesome warnings to thoughtful men; we may well ponder his words: "There never was a time when we had more facts; there never was a time when we had fewer principles to guide us in the use of facts."

Another call for clear planning to remedy the world conditions and this confusion is the feeling of defeat on the part of many. Instincts have failed, hopes have been blasted, efforts have come to naught. The uneasiness caused by economic instability has made deep inroads on the minds and hearts of men of means. The losses from unemployment and the consequent inability to give expression to the desire for a fuller life and for the culture and nurture of the family have imposed a crushing load on the hearts of noble laboring men. Many have been too prone to complain, to give over to gloomy despair and unreasoning fear. Some have tired of life and have surrendered. Many have not a knowledge of the past or confidence in the future, or faith in the Author of our being or the fellowship of the great Friend, and therefore cannot understand the nature of the times through which we pass: times of chastening for our forgetfulness of God and His unnumbered blessings; of testing of our faith in Him and our willingness to live courageously and dangerously; of challenge to a cleaner life, a more unselfish service, a quietness and calm that will give strength and victory. Well did John Bunyan, who might qualify as an expert on depressions, say: "I have come to believe that we find the

best of Christians in the worst of times." One of the thrilling joys of life is to see so many who, while they have lost their earthly possessions, have grown rich in faith and love and service.

AN AWAKENING

An awakening is now apparent. Slowly but surely the nation is becoming aroused. This is revealed by a new seriousness of thought, which indicates a new purpose, in the pulpit, the classroom, the forum, the legislature, and the market places of America and of the world. The cause of this change of attitude is the clearer recognition of "the mess we are in," as revealed by the tragedies and seeming hopelessness of life, the fear and hatred of men and nations, the wave of lawlessness and crime of both low and high that has engulfed the world, the unrest of labor and the depression of financiers, the gloom and despair that have seized the minds and hearts of people of all ages and races and lands, the hunger of hearts and the poverties of souls, and the babel of voices and the conflict of opinion of those who seek to lead on to a satisfactory solution of the world's varied problems.

That progress is expected and hope is alive is evidenced by many. General Smuts, the South African statesman, said: "Humanity has struck its tents and is once more on the march." Professor H. A. Overstreet writes on the theme, "We Move in New Directions." And yet sincere enquiring minds are asking, Quo vadis? Yes, whither are we bound? Many would start out without map or chart or compass—eager for change, willing to take any hazard, knowing little of the things of the spirit they boast:

"We break new seas today,
Our eager keels quest unaccustomed waters."

Dr. Albert Schweitzer, the student, traveler, physician, missionary, says, in his *Quest for the Historical Jesus,* many "feel that a tidal wave had flung us back far away from the harbor of the Kingdom of God, toward which we now have to start out afresh, rowing hard against storm and tide without being certain of really making headway."

MAN'S ABILITY TO PLAN

Man reveals his superiority to other animals in no more striking way than in his ability to think and to plan intelligently. Natural scientists have frequently pointed to the societies for mutual aid of animals, have spoken of their great survival value, and have found in the bee and in the ant arguments for a communistic order of society. They have overlooked the fact of lack of continuous development which causes the lower animals to become stationary. The bee has been under the observation of man possibly for thousands of years. Its mode of life and method of existence show no change. It knows nothing of progress.

Because of his planning ability man is the most adaptable inhabitant of the globe on which we live. It is possible for him to change his environment, to improve his intellectual life, to alter his economic situation, and to remake his physical condition. Some practical students express the belief that the new methods of "air-conditioning" will help to change the whole face of the globe, making it possible for man to live with comfort anywhere. This marvelous power to look into the future and to plan his life as a result of past experiences and of ability to think into the unknown has not been used as effectively in individual and social life as the complicated conditions of existence demand. It is a tragic fact that many individuals have done little careful planning for the biggest

things of life. The same indictment might rightly be drawn against the groups that help to mold and fashion life—the home, the church, the school, the state, and the world of nations. Men have been careful to plan their physical life and development; they have exercised diligence along this line with regard also to their financial affairs. It is a fact that much more thought and planning have been given to material things than to the things of the spirit.

Horrible, destructive wars have been carefully planned. Thirteen years before the Franco-Prussian War Von Moltke built up an overwhelming reserve force that overthrew Napoleon III and his empire. At that time he had planned every detail. Every military officer, every man in the reserve force, had written or printed instructions which told him exactly what to do in case of war. Von Moltke constantly changed these plans and adjusted them to up-to-date conditions. It is said that the final plans that were carried out in 1870 were made in 1868 and that the first plans were made in 1857.

Governments, to a rapidly increasing extent, are planning for the economic and political life of the people. Eighteen months after the World War began, the British Government appointed a Commission to study the problems of the days of reconstruction ahead. This did not imply any lack of concentrated attention on the task immediately before the nation, nor any illusion as to the probable length of the war, nor any slackening of the purpose to carry on to a successful issue. It was a recognition of the supreme need of a studied, planned, united effort to understand the new problems of peace and to have ideals and standards and methods clearly defined for the new age.

The scientific world is making a sincere effort to bring order out of chaos. In a report made to the Chemical Foundation on "The

Future Independence and Progress of American Medicine in the Age of Chemistry," the need for planned co-operation in the field of health is thus expressed: "Life and health demand science co-operation. The problems of life and health, as safeguarded by medicine, are in their very nature so complex that rapid, successful advance demands the co-operative effort of scientists of the highest type, each a leader in his field and deeply interested in the correlated fields of science, willing to merge his talents and his efforts in the common problem for the common good."

The social science teachers are planning to unify knowledge and seek greater wisdom for youth. In October, 1932, the American Historical Association appointed a Commission on Social Studies in the Schools. This Commission declared: "The social sciences, more than any other division of the school curriculum, are concerned immediately with the life, the institutions, the thought, the aspirations and the far-reaching policies of the nation in its world setting."[5] In a preliminary report of this commission which represents several associations devoted to the various social sciences, the suggestion is made that a new attempt be made "to enable our youth to realize what it means to live in society, to appreciate how people have lived and do live together, and to understand the conditions essential to living together well; to the end that our youth may develop such abilities, inclinations and ideals as may qualify them to take an intelligent and effective part in an evolving society."[6]

The National Education Association is endeavoring to plan for a larger unity in the approach to all the problems of education, and has adopted a broad and definite statement of Social-Economic

[5] *Conclusions and Recommendations,* Charles Scribner's Sons, 1934, p. 1.
[6] *The Humanizing of Knowledge,* James Harvey Robinson. © 1923, 1926, Doubleday, Doran & Company, Inc., p. 64.

Goals, making more definite its program to develop a better citizenship.

PLANNING AGENCIES

It is a fact that there is no organization whose purpose is a determined, planned, co-operative attempt to interpret, unify, and vitalize the forces that play upon the whole man at the various states of his development in his individual life or his various group relationships. There are more than a thousand different social and philanthropic organizations of national, state, county, and municipal scope at work in our country today. Many of the recreational, relief, and character-formation agencies are now being absorbed by community and municipal bureaus, associations, and departments. There is still need for a further appraisal of the place, function, and purpose, and for a thorough examination of the personnel and financial requirements of all of these, both public and voluntary. More thorough understanding and more helpful co-operation between individuals and groups must be secured. Each group should consider continuously and hopefully what adjustments should be made among its members and also with other groups in order that fuller development and larger achievement may be secured. All are members of a social order, an organism, infinitely complex and complicated, which means dependence, growth, and change. It is necessary to watch the current trends and to keep in touch with educational, economic, and social changes.

Co-operation among individuals, groups, and educational, social, economic, and scientific associations is urgently demanded. This will require patient and detailed planning. It is not a question for the doctrinaire—it is a matter of human life and can be solved only by those who are masters of life in the spirit. After Col. Goethals,

under his commission in the Canal Zone, looked over the situation, he cabled President Theodore Roosevelt: "Solve the human problem and the Canal can be built." The human element in life has been too much isolated and obscured in our struggle for material prosperity. At the close of twenty-five years as president of Harvard University, President Eliot, when asked what had been his chief aim, replied, "To secure co-operation."

SOLID FOUNDATIONS

It is of supreme importance that the moral and spiritual life be spiritually planned, in order that the foundations of life and of the social order be firmly established on right principles. Inspired by the prophets Haggai and Zechariah, and authorized by an enabling act of Cyrus in the first year of his reign as king, a band of Jews undertook to rebuild the temple in Jerusalem. Their right to proceed was questioned by a governor of one of the provinces and his companions. They did not have a copy of the royal edict; Cyrus had died, and had been succeeded by Darius. They sent a request to the new king for a copy; he had the king's treasure house searched and there found the decree. In the heart of this interesting document was this wise injunction concerning the temple at Jerusalem: "Let the house be builded, the place where they offer sacrifices, and let the foundations thereof be strongly laid."[7] Such wisdom is needed today. The great structure of civilization is ever in the process of erection. Some of the primary laws of life are overlooked. Some of the architects and builders would set the structure on sand; others would use material in construction that will not stand the test of time; already much of the work has collapsed and hopelessness and despair have come to many lives, leaving the world in a sad and sorry plight.

[7]Ezra 6:3.

It is possible, on account of the nature of the eternal laws or principles which control the universe, for man to plan his spiritual life and his social relationships. There is a universal life purpose in the mind and heart of God; it is possible for man to understand enough of this eternal plan to shape his life according to it. This purpose has been clearly revealed in the teachings and in the life of Christ. In Him are bound together all the elements of the good life in a complete whole, made clear and visible in Him who said, "If ye continue in my word then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." Here is a clear call to the Christian Church and to each individual Christian. To know this plan of God requires a mind open to the truth, a new quickening of faith in the Unseen and Eternal, and a willingness to do His will.

There is an ever-increasing need for wise, sympathetic, constructive, and united leadership in these times of confusion, readjustment, and reorganization. The age sorely needs those who can see clearly and steadily, who can comprehend broadly and kindly, and who will act justly and fearlessly. The call is for men of humility and of spiritual vision and purpose. An effort to ruthlessly force into conformity the thought and life of men can be of no avail. This age would not stand for a Procrustes, who was said to fit all of the captured pilgrims to a certain bed, stretching their limbs if they were too short and cutting them off if they were too long. The different parts of the social organism are like the different parts of an individual organism; intricate in their structure, complicated in their relationship, and mutually dependent on each other for the fullest life and development.

It is not essential that we all think exactly alike about every problem. The very background, education, and history of individuals

render this impossible. There are diversities of gifts. The mental processes of men are different. The Westminster Assembly spoke of the Holy Spirit "who worketh when and where and how He pleaseth." This does not mean that each individual shall stand alone. It does not imply that everyone is called to lead a specific crusade and denounce all who fail to keep step with him. Or that each shall pose as a reformer and hurl defiance at those who fail to conform to every detail of his plan. The focal truth of life is the plan and purpose of God. God has placed love and sacrificial service at the center of the universe as the unifying force of life. The physical scientists are telling us today that matter, energy, and light are different aspects of one underlying force. Jesus in His life and teaching points us to a common life, a common task, and a common hope—all founded on love. When we understand His message and enlist in His cause we tap the springs of power and come in touch with the spiritual forces of the universe.

PLANNING TOGETHER

All social planning should have before it the uniting of all the people in the whole social task. There should be the closest relations and the most friendly counsel between the younger and the older generations. Youth is prone to neglect the past, to overlook the lessons learned by the race through hard experience, to think of religion and of civilization as "some rootless thing." Old age often dwells in thought on the failure to reach the ideals of its youth; loses its daring; becomes content with things as they are; ceases to hope for better days. A prominent college teacher of philosophy, because he is now growing old, recently said, "I am not disturbed now by the impatience and enthusiasm of youth; I do not cut them off as I used to. I know if we just wait a little while they will be-

come disillusioned!" It is not wise to reach broad conclusions from a narrow range of facts. Many of the young people are steady and thoughtful and understanding. Some of the old people continue young in thought and hope and action. They think and hope with Ulysses, who in old age cried,

"Come, my friends,
'Tis not too late to seek a newer world."

In order to stimulate resolution and arouse belief that the things aimed at are attainable, and to unite young and old in full accord and action, heroic scenes were presented in the theatre at Lacedaemon. In the choruses age, youth, and boys would appear from time to time to sing. The burden of the song was:

FIRST THE OLD MEN:
"We once were young and vigorous and strong."

AND THEN THE BOYS:
"We shall be stronger far than now we are."

AND THEN THE YOUTHS:
"We now are strong, look to us if you like."

This age, like preceding ages, is critical of the fathers who have gone before. They are often represented as narrow, intolerant, and guided by what is represented as an outgrown philosophy of life. Likewise the older generation often take a critical view of the young people. They are represented as frivolous, flippant, and pleasure-seeking, giving themselves with abandon to the lesser things of life.

Surely there is a rebellion against some of the accepted canons and standards of the past. This is shown in some of the so-called modern art. After viewing some of the modernistic painting one might well

conclude that if an artist had anything like that in him it is fortunate he could get it out of his system. Also in some of the present-day music a few composers, instead of developing some musical theme, seem rather to express themselves and reveal the poverty of their spirits. But much of the new is beautiful and true. It is nothing new under the sun that the older generation is critical and fearful of the younger, and that apprehension is so frequently expressed concerning the currents of thought and the trends of action of the present age. Such feelings and opinions have been expressed concerning each age.

For more than thirty years I have been constantly associated with students in the high schools, colleges, and universities in the United States. It is my clear conviction that never before has there been in these institutions a larger number of youth who earnestly seek to know the will of God for their lives and who are planning to follow that will, cost what it may. I am not ignorant of the fact that there is another group of students who apparently have given themselves with almost perfect abandon to the silly, frivolous, devastating things suggested by the spirit of the age. It is encouraging to read the opinion of a great educator, Dr. A. Lawrence Lowell, President Emeritus of Harvard University: "Our college students as a whole appear more mature than a generation ago, not only in scholarship but also in their outside interests and in their sense of proportionate values, which is the flower of maturity."[8] Also a news item quoting Dr. Raymond C. Knox, who for more than twenty-five years has been chaplain at Columbia University, as asserting that students are seeking a "personal faith" and adding, "Those with better minds are endeavoring to acquire a reasonable view of the purpose of life individually and socially."[9]

[8] *The Golden Book*, May, 1934, p. 411.
[9] *Supreme Council Bulletin*, June 1, 1934.

HELP—HUMAN AND DIVINE

A mere humanitarian idealism with implicit faith in progress will not stand before the needs of the day. In all our planning there must be a fuller knowledge of basic problems, a more sympathetic understanding of man's spiritual need, a clearer recognition of God's plan, and a courageous and united effort to bring about better conditions. The solution of the great problems, personal and social, private and political, lies in the sphere of spiritual forces. Co-operation has to do primarily with human personalities in the realm of the inner life. Problems cannot be solved by a refinement of administrative or executive methods, or by legislative enactment or social organization. We must deal with the thought life and the emotional nature with its self-interest and the imagined self-respect of the individual, the family, the community, and the nation.

How can we best prepare ourselves to assist in changing the conditions which confront us and in meeting the situation which is just ahead? Surely we will cease to accelerate the mad rush of life and the inordinate desire for mere things. We will take time to think and to plan. We will heed the call: "Be still and know that I am God."[10] "A calm spirit," says Bishop Carpenter, "will discriminate, will reflect that there are certain principles, elements, laws—call them what you will—which survive changes, and smile in the face of every death. Nothing can rob us of that which is eternally true. The minor aspects of truth may alter; the rubbish which has gathered for years around the temple may be cleared away; the tables of the money changers may be overthrown; false, defective, unworthy statements of truth may disappear. The history of the past teaches this, but it also teaches us that there are things which cannot be shaken. Religion has passed through many a crisis, and yet she

[10]Psalm 46:10.

survives. Like force, though she changes her form, she never dies."[11]

A harsh, critical, selfish, vindictive spirit can render little help in solving the great human problems. Man must have a new nature, guided by sympathy and love. He must have some comprehension of life's deepest needs. In a beautiful cemetery, just outside a cultured little city, a large crowd had assembled a few years ago to commit to the earth the body of a beautiful young mother whose physical life had been swiftly brought to an end by tuberculosis. After a simple service the crowd waited in silence. The husband and father, with a little baby in his arm and holding a five-year-old child by the hand, started back to the lonely home. The little child pulled away from him, ran back toward the grave, and in a pitiful wail cried: "I want my mamma, I want my mamma." A prominent man in the community, of brilliant but cold intellect, of fascinating but selfish disposition, of energetic but rather harsh business ability, later said: "The cry of that little child pierced my heart with something like the pain I imagine I would experience if a dagger pierced my body. I felt then, as I believe everyone who heard the cry felt, that I would give anything on earth I possessed to help meet the deep and awful need in the heart and the life of that little child." A marvelous change came over the life of that man. A new tenderness, a more human sympathy, a clearer comprehension of man's deep needs, and a self-denying attitude of service became evident at once and were continually evident throughout the remainder of his life. He spent many hours and much of his money in personal ministries to the lonely and the outcast. He became a most helpful servant of his generation; he planned a work that

[11] *Permanent Elements of Religion,* Bishop W. Boyd Carpenter, 1894. © The Macmillan Company, Publishers. p. 6-7.

enlisted many others in tender, human ministries; his influence still abides in power. Close up to us in our communities there are lonely hearts that cry for security and fellowship and the knowledge and opportunity for the development of their lives. All over the world there are countless millions of people who are lonely and sad and needy. Why can we not visualize their need? Why do we remain so indifferent to their call? Why are we so slow to share with them the priceless treasures we have? Why do we fail to plan with others to bring to the lives of all men everywhere the help of Him who gives security, who encourages by His presence, and who shows the way to progress and development for life both here and hereafter?

THE VITAL FACTOR

One thing is certain, we have not given sufficient thought to the real, vital facts of life and man's religious nature. We have not eagerly sought to know with clearness the Father's plan. We have not put first things first. We do not know how to listen to others and to share our experiences in a constructive way. The body must be clothed and fed, the family must have shelter and protection, the community must receive education and security for its property and life. This calls for clothing and food and buildings and teachers and police and judges and legislators and lawyers and doctors and nurses and laborers and machines and merchants, and also the organization of these in industry, commerce, finance, education; legislative, judicial, and administrative agencies, and boards of health, works, and safety. To many people this primarily refers to the physical bodies of men and women who function in material rooms or offices or plants. It must include infinitely more. So much necessary thought and planning have been given to the physical and material aspects of individual and social life that even today in

the light of the investigations of the ancients in the realm of the spirit, of the recognition of men of learning of "a power in the universe not ourselves that makes for righteousness," of the discovery of forces and powers that patient investigators conclude are clearly not material, of the explicit teachings of the great Master about the things of the spirit, and of the personal experience of men and women of all social, intellectual, and cultural ranks of society—there are some who hold to a belief in cold materialism. Some even go so far as to declare that all actions of men—singly and in groups—are merely physical, mechanical responses to material stimulations. Because the spiritual part of man cannot be seen it has been neglected. Little thought has been given to its nurture and guidance. Within the spirit of man are the forces that mold his own life, direct his social relationships, and determine the nature of the society of which he is a part. This is why men who have taken time to think, and who have tried to secure fellowship and development for their lives, have spoken so much of the "inner man." Solomon wrote centuries ago: "The spirit of man is the candle of the Lord, searching all his innermost parts."[12] And Paul later wrote: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."[13]

The failure to discern the essential element of man, the ignorance of the laws that govern the life of the spirit, or indifference to the proper development of the spiritual life and the sad failure to

[12]Proverbs 20:27.
[13]I Corinthians 2:9-10.

show a spirit of sympathy and love to men, had led the world into this sorrowful plight.

The desired goal will not be reached merely by organization. Dr. Robert E. Speer quoted a successful Christian leader who had attempted to reorganize one of the missionary agencies of the Church to which he belonged: "I have learned one thing from this experience. One can change the plans and policies of an organization on paper ever so much and it will amount to nothing. The only way to make any real change is to change the men. It is the men who are the real need." "The mightiest civilizing agencies are persons," said Dr. Fairbairn, "and the mightiest persons are Christian men." It is well for us to keep this fact in mind. The purposes of God in the world are to be carried out through human instrumentality. The old prophet, speaking of God, said "I drew them with cords of a man, with bands of love."[14] If Christians reflected more perfectly the life of Christ, men would be more clearly led to the solution of all personal and social problems. The message that comes from the life of an humble, sincere, loving Christian is a thousand times more powerful than any message from his lips. In the eighth chapter of Romans, Paul makes a startling statement that must try men's souls: "If any man have not the spirit of Christ he is none of His." Yet many men and women have let the springs of their sympathy and love dry up. They do not remind the world of Christ; they do not reveal the mind of the Master. They do not seem to appreciate their social responsibility. They have permitted part of their being to die.

Do parents understand, do we all appreciate the fact that a perfect life, the life planned by the Creator, admits no atrophied powers? Those were searching and scathing words that came to

[14]Hosea 11:4

the seer in Patmos concerning the church in Sardis, "I find no works of thine complete in the eyes of my God." When Paul admonished the young Timothy, "fan into a flame the gift of God that is in thee,"[15] he understood what history, science, and experience have clearly proved and which has been expressed in the crude proverb, "use or lose." The law of atrophy through disuse extends over the physical, mental, moral, social, and spiritual nature of man. It should give parents, teachers, and youth serious concern. Charles Darwin, the great naturalist, whose work has so profoundly affected modern thought, gives a pathetic account of the way this law affected his mental and spiritual life. After telling of his love for poetry and music in early life he recounts the experience of five years in exploring South America and studying roots and seed, flowers and fruits, eggs and birds and animals, realizing at the age of fifty the death of his aesthetic faculties. He wrote: "If I had to live my life again I would have made a rule to read some poetry and listen to some music at least once every week; for perhaps the parts of my brain now atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellectual and more probably to the moral character, by enfeebling the emotional part of our nature."[16] In his early life Darwin had planned to enter the work of the ministry, but his spiritual aspirations also were cooled and extinguished. He wrote, "Considering how fiercely I have been attacked by the orthodox, it seems ludicrous that I once intended to be a clergyman. Nor was this intention and my father's wish ever formally given up, but died a natural death, when, on leaving Cambridge, I joined the ship Beagle as naturalist." He later adds:

[15] II Timothy 1:6.

[16] *Life and Letters of Darwin*, Vol. I, pp. 101-2. © John Murray, 1887.

"Formerly, I was led to the firm conviction of God and of the immortality of the soul. In my journal I wrote that, whilst standing in the midst of the grandeur of the Brazilian forest, 'It is not possible to give an adequate idea of the higher feelings of wonder, admiration and devotion which fill and elevate the mind.' I well remember my conviction that there is more in man than the mere breath of his body. But now the grandest scene would not cause any such conviction and feelings to rise in my mind. It may be truly said that I am like a man who has become color-blind; and the universal belief by men of the existence of redness makes my present loss of perception of not the least value as evidence. Disbelief crept over me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress."[17]

LIVING MATERIAL

Increasingly the problems of the world are being recognized as human problems. The secret will be discovered in man, not in things. The remedy will be found in the things of the spirit. Help must come from life—ultimately from the Source of Life. Divine Life must reach and change human life. The material with which we work is of eternal significance. Socrates understood this when he said, "I would rather write on the hearts of living men than on the skins of dead beasts." It is of vital and highly multiplying influence. "If we work upon marble," said Daniel Webster, "it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten to all eternity."

[17] *Ibid.*, p. 45.

There have not been sufficiently wise, inclusive, and effective efforts made to prepare this living material—this individual—for his place in the life of the social groups. This is a short-sighted policy, a fatal error. In earlier days this was the function chiefly of the home. Life was simple, there were few attractions to draw the youth away from home. Usually there were pressing duties to be performed by each member of the household, and the labor was ordinarily performed in co-operation with father or mother or under their directing care. In some cases earnest endeavor was given to the mental, spiritual, social, and moral development of the child. A large part of this nurture of the spiritual life was later transferred to the Sunday school and in recent years the nurture of the moral instincts of many children has been left to the public schools. Here is one root of the trouble today. No other group can take the place of the home and effectively do its distinctive work. At a recent meeting of the Presbyterian Educational Association of the South the presidents of the colleges declared that in order for the Church college to maintain standards of social life that are superior to those which prevail generally they must reach back into the home and secure the intelligent co-operation of the family group. The home can give direction to life and preparation for social living and service which cannot be supplied from any other source.

A fair and just understanding of this lack of socially prepared individuals and of the serious and involved problems now before the world is necessary. These will never be solved by declaiming against them however loud one shouts. They will not be met by some simple, human program that fails to take into account the intricate and diverse causes that produced them. They will not be removed by the mere passing of more laws. They will not be

driven off by our hot anger, nor dissolved by our tears. They are a challenge to men and women of courage and hope. They call for high personal character and for loyal and willing co-operation. They summon those who have a sense of mission—not in the spirit of Hamlet when he murmurs:

"The time is out of joint: O cursed spite,
That ever I was born to set it right"—[18]

but rather as he seems to rally his courage and hope to cry:

"Nay, come, let's go together."

In all our planning we may consider the times and look to Him who is above time, assured of His presence and help. In 1927 Roger Babson reported a conversation he had with the great electrician, Charles P. Steinmetz, in which he asked the great scientist, "What line of research will see the greatest development during the next fifty years?" After careful thought he replied, "I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

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[18] *Hamlet*, Shakespeare, Act I, Scene 5, lines 189-191.

BUILDING A SOCIETY

There is no quick and easy way in which a new and an ideal social order may be erected. All the plans for such a consummation have proved highly disappointing. We look back today with interest at the thoroughly planned "Republic" of Plato; at Thomas More's unique dream of "Utopia" (printed in 1516 A. D.); the outline drawn by Francis Bacon for his "New Atlantis" (published in 1629 A. D., three years after the author's death); the ingenious conception of Thomas Campanella's "The City of the Sun" (author lived 1568-1637); and the elaborate outline (in 1656 A. D.) of James Harrington's "Oceana."

There was one underlying lack in each of those ideal commonwealths: they did not provide the ideal men and women for citizenship. Many plans for human betterment today fail likewise on account of the human element. A few years ago the colleges and universities of the world introduced an "honor system." Many thought that all of the student problems would thereby be solved; no more would there be a lack of loyalty and of honesty in the student body. But there came a rude awakening when it was discovered that an honor system cannot be maintained except by men and women who have the honor spirit. The problem of a safe and helpful commonwealth in which the people may share in the government is now prominently before the world. Almost all of the government of the world has been rather through an aristocracy of birth, of power, of learning, or of wealth. Today there is a loud call for real democracy. How can such a government stand, unless the people have wisdom and character to govern themselves? The rapid rise of Lenin, Kemal, Mussolini, and Hitler clearly indicate that in countries like Russia, Turkey, Italy, and Germany, where

the masses are not prepared by training or experience to rule themselves, a dictator will arise from their own number.

We must begin with the foundation. Man is a personal agent—that is, one who thinks and feels and wills, who has been placed in the world and has become a part of the universe, who has therefore certain relations to nature, to other men, and to the Creator. These relationships are inherent in his being; he cannot escape them. To live the good life he must discover the underlying principles that govern these relations and build his life on these. He needs some one to show the way; to teach him how he may secure the largest development of his personality and how, as a member of a human society, he may help all the other members of the social order to become "better" men and women. He longs for One who can guide his life, and lead to the answer of his prayer:

"O, that a man might arise in me
That the man I am might cease to be."

CHAPTER IV

THE PATTERN AND GUIDE

Hope of the ages fulfilled in Jesus Christ: Incorporates truth in His life; reveals God and the real values of life; reveals, with dazzling clearness, the good life which is life indeed.

Announces the fundamental principles of life: Love, sacrifice, service—matters of the spirit.

Presents a complete philosophy in terms of life and living.

Presents the Kingdom of God as the social order and reveals God's plan for man to be "perfect," a completed personality, like the Heavenly Father and socially helpful to others.

Gives the rules for growth and development: By proper conduct and nourishment, not by rules and regulations.

God's relationship to man: A Heavenly Father who loves and who longs for friends.

Presents a standard and pattern and ideal; emphasizes the value of the good life.

Gives constant and powerful emphasis to the social obligation of man; proposes to give to men one by one the new life.

The Beatitudes clearly mark the path into the good life: The individual in the group; poor in spirit; they that mourn, or helpful sorrow; the meek, or co-operating with the will of God; they who hunger and thirst to be right and to live right; those who give and receive mercy; the pure in heart, or the instrument and medium of vision; makers of peace; cost of choice; the highest challenge.

What we are here for: To sacrifice self; to grow; to help others.

Achieving greatness: The human side of greatness; the divine side; God's plan.

The great, fundamental, universal need: An understanding, sympathetic spirit giving itself in humble, loving sacrifice to others.

IV.

THE PATTERN AND GUIDE

THE hope of Plato for some word to carry him over the sea of speculation and doubt and his longing for some living soul to incorporate the abstract truths so hard to discover and understand were fulfilled in a marvelous way.

There came into the world a Teacher sent from God to show to men the love of God and reveal the true values of life. The record of His being is startling and sublime: "In the beginning was the Word" (*Logos*), says John, "and the Word was with God and the Word was God" and "the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."[1]

This Master Teacher declared: "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth."[2] He walked a little way among men to illustrate and enforce His teaching. In speech and in life He revealed with crystal clearness what are the true ideals, the worthy ends, and the enduring satisfactions of life. He gave assurance of perfect security in the care of a Heavenly Father. He offered an abiding fellowship as He said, "Lo, I am with you alway." He guaranteed progress throughout the life that now is and also for the life that is to come. He declared, "I am come that they might have life and that they might

[1]John 1:1 and 14.
[2]John 18:37.

have it more abundantly."[3] He made it clear that the good life is possible only to him who is willing to recognize the Will of God for his life and who wills to subordinate and make subservient all other interests to the attainment of that ideal end.

The ideal which Jesus held before men is simple and yet vastly bigger than the capacity of man fully to understand. It is not a doctrine that can be committed to memory and recalled at convenience or necessity; it is not a series of rules that may be learned by rote as an actor in a play. It is not a cold philosophy, lost in hazy ideas or clothed with language hard to understand. It all centers in life. It has to do with the things of the spirit. It is concerned with the "inner man" and with its growth and spirit and attitude and with man's relationship to other spiritual beings or personalities singly or in groups.

PRINCIPLES OF LIFE

The fundamental laws or principles of life which Jesus proclaimed as the constitution of the good life and the channel through which the Divine Will may be expressed by citizens of the Kingdom of God on earth are simple, direct, easy to be apprehended and yet so all-embracing and powerful and profound that no human intelligence has yet comprehended the depth of their meaning or the full scope of their application. They are set forth in all His teaching and exemplified in His entire life. He enunciated these with clearness and force in three condensed statements:

I. The sum and essence of the moral law: "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this,

[3]John 10:10.

Thou shalt love thy neighbor as thyself." "On these two commandments hang all the law and the prophets."[4]

II. The Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."[5]

III. The Citizens of the Kingdom of God: The Beatitudes and Principles proclaimed in the Sermon on the Mount.[6]

Because men's bodies grow tired and their minds are slow to comprehend and believe and their hearts hungry and sad, He embodies all that is needful—the Life, the Truth, and the Way—in His own being and calls, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."[7]

This great Teacher, who "spake as never man spake," put new meaning into the Ten Commandments. He taught that they are to be observed in spirit and not in letter alone. Thus He deepened and developed and applied practically the moral law. He called men away from the gloom and strain of legal and ritual observance of law and of abstract and abstruse philosophy into the realm of a life of joy and peace and hope through the radiance of His Beatitudes. He clearly showed what man must be and do to fulfill the end of his creation and to enjoy the fruits of the good life.

To one who asked, "Good Master, what good thing shall I do that I may have eternal life?" He answered, "If thou wilt enter into life, keep the commandments."[8] He then adds, "If thou wilt be

[4]Mark 12:29-31 and Matthew 22:40.
[5]Matthew 7:12.
[6]Matthew 5 and Luke 6:20.
[7]Matthew 11:28-30.
[8]Matthew 19:17.

perfect, go and sell all that thou hast and give to the poor and thou shall have treasure in heaven: and come and follow Me"[9]—that is, rid yourself of anything that impairs your life and cumbers the soul so that the finer things of life are crowded out.

Jesus summed up the whole moral law in one comprehensive word *Love:* Love to God and love to man. "He came," says Prof. A. B. Bruce, "not to be a rival to Moses, but to originate a new life which should be self-legislative."[10] He came to release this vital force of Life which alone can give guidance and power to life and secure individual satisfaction and unite individuals and groups in common hope and completeness and service.

A COMPLETE PHILOSOPHY

The Beatitudes and Principles announced on the Mount constitute a complete, condensed, and luminous philosophy of the good life. The propositions may be understood by the simplest mind. They are applicable to all conditions of human life, to all problems, to all men, of all countries, in all times. They are not mottoes held out as bait; they are not promises offered to covetous people; they are the expression of eternal and immutable principles; they are the epitomizing of life; they are a synthesis of laws which govern the growth and satisfactions of life. They are given to explain and enforce the truth that Love is the law of life—that Love and sacrifice and service are at the center of the universe. Their validity can be attested and proved as the scientist proves other facts—by observation and experiment as well as by the testimony of men and by the witness of the Spirit of God.

These truths have to do with the Kingdom of Heaven or the Kingdom of God. A kingdom is a society where a king rules. The

[9]Matthew 19:21.
[10]*The Kingdom of God.* © Scribner and Welford, 1889, page 79.

Kingdom of God is the realm where God rules. Jesus is still speaking of life, of personality: "the Kingdom of God is within you."[11] Whatever else this great fact may mean it certainly means that the Kingdom of God is the rule of God in the human heart and human society. "Religion is no abstract thing," writes Joseph Fort Newton[12] as he refers to Henry Scrougall, who three centuries ago became professor of philosophy at Aberdeen at the age of twenty-one and died seven years later, leaving a famous little book entitled, "The Life of God in the Soul of Man."

Jesus, after He had given those profound truths to the assembled multitude on the Mount, adds, "Ye therefore shall be perfect, even as your Father which is in heaven is perfect."[13] This is the Magna Charta of the good life. The word *perfect* has been often misunderstood and has sometimes led men's thoughts into harmful error. The Greek word *teleios,* used by Jesus and translated "perfect," when applied to man signifies one who has attained the *telos* or the end. The word means "brought to its end or purpose," "wanting nothing to completeness," "mature," "finished." The man who is to be "perfect" is the man who is growing more and more into the likeness of Him in Whose image he was created; one who is fully furnished and firmly rooted in the love of God and brings forth in his life the fruits of the life which has its source in Him. Not a babe in Christ to the end, "not always employed in the elements, and infant propositions and practices of religion, but doing noble actions, well skilled in the deepest mysteries of faith and holiness."[14] The word refers to the full-grown life, the completed life—the assembled product of all the powers of one's being to meet the

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[11]Luke 17:21.
[12]Personal letter from Dr. Newton, dated August 3, 1934.
[13]Matthew 5:48.
[14]Quoted from Jeremy Taylor's *Doctrine and Practice of Repentance* by Archbishop Trench in *New Testament Synonyms.*

purpose of the Creator and to function as intended. The word has been brought over into our language in the word teleology, which is "that branch of the philosophy of the universe that treats of final cause or end, as opposed to physical causes treated of in physical sciences. It expresses the truth that all things are made for a definite end or ends."[15]

The word *teleios* was applied by the Greeks to a machine that was complete in all its parts—the assembled product. Applied to man it means one whose whole being is properly assembled—or whose personality is integrated (to employ a phrase much used today)—to fulfill the Will of God individually and socially. One who is pious not only in one place but everywhere, religious not only at church but in all relations of life—one who is consistent everywhere and under all conditions of living. This is the meaning: "Be not religious merely in loving your friends and neighbors, but let your piety be shown in loving your enemies; be perfect; imitate God; let the piety be complete and proportionate and regular. This every Christian *may* be; this every Christian *must* be."[16]

The standard raised by Jesus under which He would rally all men is: "Ye shall be perfect," ye shall grow to maturity, ye shall assemble all your abilities of mind and soul and body for the good life and for the Kingdom of God. This is a clearer and more comprehensive call than had ever before reached the ear of man: *Achieve the complete development of your entire personality! Grow up into the likeness of your Father who is in heaven!* Become a worker together with Him in the building up of others! This was not an entirely new idea to the Jewish nation. Of old they had been taught of the spiritual nature of man and of his high destiny. In

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[15] *Standard Dictionary:* Teleology.
[16] *Notes on the Gospels,* Albert Barnes. © Harper & Brothers, Publishers, 1842, p. 78.

their earliest history it was recorded: "God created man in His own image,"[17] as "He breathed into his nostrils the breath of life and man became a living soul."[18] God intended that this spiritual part of man, which constitutes man's likeness to God, should be restored again more and more like the Author of its being and that in those thus transformed should "all the nations of the earth be blessed."[19]

As Moses rehearsed the law before Israel he said, "Thou shalt be perfect with the Lord thy God."[20] The root idea of the Hebrew word *tamin,* perfect, is "complete," "whole," "without blemish." The good life of the Hebrew people was conceived of as derived from a real experience of God's help and fellowship. It is upon His gracious gifts that men live. These constitute the life of the Spirit. King Hezekiah exclaimed, "O Lord, by these things men live, and in all these things is the life of my spirit."[21]

The great question in the mind of the author of the book of Ecclesiastes was, What is that good which the sons of men should do? What is the good life? What is the *summum bonum?* He recounts his vain search for the answer in the possession of wisdom, riches, power, and the pursuit of the pleasures of the senses. Like Lord Byron, Croesus, Alexander the Great, and hosts of others he discovered that these things alone cannot satisfy the mind and heart. After sorrow, loss, and disillusion he exclaims, "Vanity of vanities, all is vanity." When he comes to himself he says: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole *duty* of man." The word *duty* does not appear in the original. The clause should be translated

[17]Genesis 1:27.
[18]Genesis 2:7.
[19]Genesis 18:18.
[20]Deuteronomy 18:13.
[21]Isaiah 38:16.

"for this is the whole man." The Hebrew word translated *whole* means "totality," "perfect," "whole." The root idea of whole is hale, hearty, healthy. He refers to the health that will enable man to become complete—health of body alone might make a brute; of intellect, a monster; but health and growth of mind and body and spirit result in the being planned of God and assembled for the good life and for the Kingdom. This is the healthy, normal life —the life planned by the Creator and Father.

Growth is involved in life. All living things are endowed with the power to grow. This fact was clearly taught by Jesus. He revealed the truth that man is capable of endless development. He need but recognize the end and fulfill the conditions: to grow to maturity ever becoming more and more like the Heavenly Father. There is endless progress here. Man is to "go from strength to strength,"[22] of His fullness he is to receive "grace for grace,"[23] and he is to be changed into His likeness "from glory to glory."[24] A little more like Him today, a little more tomorrow, thus he shall be like Him, when he "shall see Him as He is."[25]

There is no doubt about this growth if the conditions are fulfilled. God's attitude toward a growing universe is one of interest and love. He has made abundant provision so that the imperfect may develop into the perfect. In a technical address on the Universe and Life, H. S. Jennings, professor of Zoology at Johns Hopkins University, says in a chapter on the Management of Life: "The success of organisms—their survival and efficiency, the fullness of their lives—depends not alone on their structure and inner physiological processes; it depends in large measure on the way they behave. It depends on their maintaining proper relations with the rest of the

[22]Psalm 84:7.
[23]John 1:16.
[24]II Corinthians 3:18.
[25]I John 3:2.

world."[26] He is speaking of the physical life, but it also applies to the life of the spirit. In this, too, "Successful living involves long trains of behavior, directed toward assuring conditions that are favorable and warding off those that are unfavorable."[27] Conditions that are favorable for the spirit's life are spiritual. Plants live—"they take in, chemically transform, appropriate and organize the basic energies of sun, soil and air. . . Animals, like plants, take in, transform, organize and appropriate the energies of sun, soil and air as prepared already by the plants."[28] Man has in addition power of memory, reason, and imagination which unites past, present, and future. Man alone of all the animals can dream dreams, see visions, and intelligently co-operate with God and man for definite ends. He can take in the thought and the life of God into his own soul.

Jesus revealed that the good life is produced not by imposing rules and regulations on life, not by the acceptance of dogmatic and arbitrary systems which must be followed, but by the coming into life of new powers and new forces derived from the divine life which produce new thoughts, new purposes, a new mode of living —in fact, in maintaining life-giving relations with God. This life is what Jesus came into the world to implant in man. It is of the nature of our Heavenly Father, it is implanted by the Spirit of God, it grows under the heavenly influences. To the ruler of the Jews Jesus said, "Except a man be born again, he cannot see the Kingdom of God."[29] And in the "upper room" He said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."[30]

Jesus clearly reveals the truth that the Power of the universe is

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[26] *The Universe and Life,* H. S. Jennings. © Yale University Press, 1933, p. 67.
[27] *Ibid.*, p. 68.
[28] Quoted from Korzybski by A. W. Martin, in *A Philosophy of Life.*
[29] John 3:3.
[30] John 17:3.

working toward the largest development of the personality of each man and each woman. This is set forth as growth. It can never be attained merely by the exercise of the human mind and will. This truth is beautifully pictured in the fifteenth chapter of John where the vital connection between Christ and His members is pictured under the figure of the vine and the branch: "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me. I am the vine; ye are the branches. He that abideth in Me and I in him the same bringeth forth much fruit, for apart from Me ye can do nothing."

Jesus has made plain to the minds of men many great truths for which the ancients earnestly sought and toiled. No one of these is more surprisingly helpful than the relationship between the Author of man's being and the creature of His hand. Numbers of images must be used in order to bring this truth of the Infinite to the finite mind of men. One of the most powerful of these is His revelation of God as a Heavenly Father. This is a thought wholly removed from the pagan mind. During the days when pagan Rome flourished, one of the princes, as he was entering the temple, paused to speak to a friend. The friend said: "Do you love the gods?" The prince immediately replied, "Love the gods? Of course I do not; whoever heard of such a thing as that? I fear the gods. I am going into the temple now to offer incense lest they bring harm to me or to mine." An added thought of broad inclusive scope came from the teaching of Jesus concerning prayer when He said: "When ye pray, say *Our* Father which art in Heaven." Thereby, in the clearest way, He emphasizes the social aspects of religion and directs that man include in his interest, love, and prayers the other children of God who are his fellow creatures.

Man's relationship to God is also beautifully expressed in the idea of friendship. Jesus reveals that we are living in a friendly universe, that God who made man as the crown of creation has given to him His own likeness in order that he may be His friend and that their fellowship may be complete. There is a yearning in the heart of God for close and intimate and loving association. A beautiful illustration of this is found in Abraham in the Old Testament history. He is spoken of as Abraham, "the friend of God."[31] God speaks of him as "Abraham, My friend."[32] Jehoshaphat in his prayer to God said "Abraham, Thy friend."[33] When man had severed the ties of friendship, had turned his back upon God, and had gone out into the world to follow his own willful way, this longing and desire continued to burn bright in the heart of the Eternal. The whole history of the Cross centers in this great truth: "God was in Christ reconciling the world unto Himself."[34] He took a long journey "from the realm of highest glory to the cross of deepest woe," to show His friendship, to redeem His friends, and to restore once more the fellowship that had been broken. In His last intimate talk with the small group of His chosen followers Jesus said to them: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another."[35]

[31]James 2:23.
[32]Isaiah 41:8.
[33]II Chronicles 20:7.
[34]II Corinthians 5:19.
[35]John 15:13-17.

The standard of attainment for the good life is thus expressed by the Apostle Paul: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."[36]

The problem of the ages is solved in Christ. What reason could not discover, He revealed. The pattern is now held before men—"Even as your Father who is in heaven is perfect."[37] Philip uttered the deepest longing of the human heart when he said, "Master, cause us to see the Father: that is all we need."[38] Jesus answered, "He who has seen Me has seen the Father." The search for life's value and for reality has been rewarded. The quest for the ideal has ended in conquest.

The practical, personalized Ideal has survived the test of time, and every passing year has added to the recognition of His clearness and beauty and power. "The simplicity of Jesus," said Johannes Weiss, "His objectivity, His warmth, how these speak to every child, and yet have something to say to the profoundest thinker."

Not only has this living Ideal marvelous attractive power but there has been implanted in the very nature of man a force that impels him to seek its achievement. One of the psychologists of our day writing on the law of completeness says: "Every organism is impelled to move towards its own completeness. Fullness of life is the goal of life; the urge to completeness is the most compelling motive of life. There is no motive in life so persistent as this hunger for fulfillment, whether for the needs of our body or for the deepest spiritual satisfaction of our souls, which compels us to be ever moving onward till we find it. Hunger, material or spiritual, is the feeling of incompleteness. We see the law of completeness operat-

[36]Ephesians 4:13.
[37]Matthew 5:48.
[38]John 14:8.

ing in physiology, in psychology, in morality, and in religion. In physiology we call this completeness 'health,' in morality 'perfection,' in religion 'holiness,' in psychology we shall call it 'self-realization.' So persistent and strong is this law that no organism can rest until it has satisfied its hunger by achieving its complete self."[39]

"M. Bergson has forced upon us the question," says R. O. P. Taylor, "How is it that life responds so readily to any opportunities which its environment may contain? He sees in this something more than a desperate attempt to make a foothold, something, indeed, more than the effort of the individual to gain safety and comfort. He regards it as due to what he calls the *'elan vital,'* the push of life from behind the separate life and indeed behind all lives, urging them on to live more fully and to give life fuller expression. I cannot myself personalize life in this fashion, and make of it a sort of vast being, which acts as Creator, or perhaps a Demiurge, and is self-subsistent, and self-sufficient. I prefer the Christian God to these new mythologies. But, in any case, it does suggest something by which the human race is moved. Whatever he may have been at the outset, man's history is marked throughout by an impulse to do more than secure animal life. The art of the caveman is early enough in our history to show that. But it is also plain that man has advanced far more rapidly when he has converted that blind impulse into a known and regulated part of his nature, a force to be deliberately aroused and fostered. His mind makes him the ally of the Creator. The measure of his difference from the animals in this matter, is the measure of his likeness to God. The principles which are enforced on the animals are principles used

[39] *Psychology and Morals,* J. A. Hadfield. © Robert M. McBride & Co., 1924, p. 61.

of set purpose by man, and there is all the difference in the world between the two positions."[40]

Jesus says much about life—the good, eternal, abundant, perfect life. "I am come that they might have life and that they might have it more abundantly."[41] In His prayer to the Father He said, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."[42] He arouses the intellectual life-seeking to stimulate thinking about the problems of life, of duty, of eternity, by asking great questions: "Who do men say that I am?" "Which was the obedient son?" "Who was the neighbor?" He imparts spiritual life by causing man to know the true, eternal Spirit. He declares that in this life choices must be made that involve sacrifice. To reach the goal man must press through the strait gate and go forward on the narrow way.[43] He must keep the Ideal before him and must run a straight course. Paganini became the great violinist through the narrow way of diligent and continued practice; D. L. Moody became one of the world's greatest evangelists through the narrow way of fellowship with Christ and humble dependence on His power and loving efforts to turn men to God. Man can reach this goal with the guidance and help of God only as he concentrates his thoughts, observes the laws of growth, retains his ideal, and presses on to the prize. To achieve the desired end one must adhere rigidly to certain principles and be willing to make sacrifices that may seem great. No sacrifice made to possess this life will be found to be too great, for in its possession all sacri-

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[40]*The Universe Within Us,* R. O. P. Taylor. © Harper & Brothers, Publishers, pp. 133-134.
[41]John 10:10.
[42]John 17:2-3.
[43]Matthew 7:14.

fices will be forgotten or more than compensated. Jesus said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the gospel's but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."[44] The entrance to this life is through repentance—a change of mind, a new sense of values, a new spirit, a new purpose, a new attitude, a fresh start. This is all of grace, which is the kindness of God—the gift of God —the new birth of the Spirit.

Jesus makes plain the reason for the highest development of the individual. It is that he may become a friend of God and may help build up others in order that the Kingdom of God may be established. The universe is organized with this end in view. All things are tending towards a reign of righteousness and truth. Bishop W. Boyd Carpenter says: "There is an enormous and varied force working out the education of man, developing his sense of freedom, responsibility and nobility. Life's facts, life's progress, duty's call, and religion's aspirations, all are working for man and promoting his development as a personal being, whose highest perfection is character."[45] But this character is not merely an individual, personal matter. The Beatitudes, the Golden Rule, and the Sum of the Commandments all refer to social conduct, teach practical ethics, and enforce what is right and good in man's treatment of his fellow men. This truth is enforced and illustrated in the life and further teaching of Him whose life story is told in five simple words: "Who went about doing good."[46] This Teacher, who said, "I am among you as a servant," summoned the world to a life of service. He was

[44]Mark 10:29-30.
[45]*Permanent Elements of Religion*, Bishop W. Boyd Carpenter. © The Macmillan Company, Publishers, 1894, p. 264.
[46]Acts 10:38.

in earnest about this call. He announced the spirit and attitude of service as the fundamental principles of life. Service was no figure of speech to Him. It was not a slogan for commercial use or a badge or motto for display. It was a unique idea foreign to the thought and to the practice of mankind. "Other systems," says Dr. William DeWitt Hyde, "have no logical bridge, no emotional bond by which to pass from the pleasures of self to the pleasures of others . . . the logical nexus, the moral dynamic, the spiritual motive, is lacking in these systems; and consequently these systems fail to work . . . This logical bond, this moral dynamic, this spiritual motive which impels toward altruistic conduct, the Christian finds in Christ. He certainly did love all men, and care for their happiness as dearly as He cared for His own. But this same Christ is the Christian's Lord and Master and Friend. And friendship for Him, the acceptance of Him as Lord and Master, is a contradiction in terms unless one is at the same time willing to cultivate His spirit, which is the spirit of service, the spirit which holds the happiness and welfare of others just as sacred and precious as one's own. He that hath not the Spirit of Christ is none of His."[47]

M. V. O'Shea said, "Ever since Plato's day thoughtful men have realized that a human being cannot live apart by himself, thinking and feeling without regard to the issues of mind and heart in conduct. The Republic, the Politics, and many a great work since Grecian days bear testimony to the belief of eminent thinkers in all times that an individual cannot be permitted to behave as though he were the only person in the world."[48]

Christ changes men inwardly one by one. The new life He imparts prepares them for the Church and the Kingdom of God. No

[47]*The Five Great Philosophies of Life,* William DeWitt Hyde. © The Macmillan Company, Publishers, 1921, page 278.
[48]*Education as Adjustment,* Longmans, Green & Co., 1903, page 94.

man can express in his social relations a spirit which is not in his personal life. James Truslow Adams recognizes this in an article in Harper's Magazine, August, 1933, on the Crisis in Character, when he says: "If there is to be a regeneration of the national character it can come about only by the regeneration of each of us as individuals. It is not a matter of committees and machinery and organization. It can come only from some subtle change in the heart of the individual American man and woman, a change which one cannot predict but of which one need not despair."

There is much talk today about "the simple gospel" which to some people means an emasculated gospel, with a large part of its real substance left out. It suggests an avoidance of social obligations and responsibilities and confuses the call to live separate from "the world" (which is society organized apart from God) with a call to come out of human society. Jesus came to reveal God's plan for the world and to help make better men and better women to live and serve in it. He makes it plain that the real significance of life lies in personal relations. Man is not made to be independent. The ideals announced by Jesus are so high, His purposes so deep, and His plans so broad and inclusive that men's hearts would faint and their courage fail, were it not for the limitless power of the universe which He revealed and offered to man, and for the kindness and love He showed. His message has well been called the "Good News" and millions of men could say with Thomas Chalmers, who, as he neared the close of a wonderfully fruitful ministry in which he had accumulated unusual experience and wisdom, said: "the Gospel is simply a gift on one hand and an acceptance on the other." In His teachings Jesus goes down to the roots of human conduct and expresses truth in terms of life. He offers to all not a mere philosophy but eternal life.

THE INDIVIDUAL IN THE SOCIAL GROUP

We have caught a little glimpse of man as in all ages he sought the way to the good life, and a helpful social order. We have seen some of the errors that led him astray. Gautama, the Buddha, conceived the idea that the existence of self was evil and in order to get rid of this sought peace and bliss in the absorption of self in Nirvana. Jesus guards man against this error when He says, "I am come that they might have life, and that they might have it more abundantly."[49] Plato out of his earnest, loving heart shed much light on the way, but often there was a dazzling glare or a confusing dimness that blinded or bewildered those who sought to follow him. Jesus appeared as the Light of the World and declared: "He that followeth Me shall not walk in darkness, but shall have the light of Life."[50] Aristotle gave some specific directions to guide on the way, but he limited the road to the use of only a few individuals, declaring that slaves, diseased, paupers, and those dying young could not advance far upon it. Jesus gave clear and complete directions in His teaching and then Himself went before to personally guide those who would follow Him. He specially called the poor and the lame, the halt and the blind, the women and the little children. He pulled His teaching out of the realm of abstract thought and made it concrete and definite and human. He lived the life. He made it plain that a social order of good will can be built only on a foundation of men redeemed, remade, God-like in character.

THE BEATITUDES AND LIFE

In the seven Beatitudes Jesus reveals the secret which the mind of man had not fully grasped. He shows the way of entrance into the

[49] John 10:10.
[50] John 8:12.

good life and the requirements for citizenship in the Kingdom of God. He shows that the inception of the good life is in the spirit of man and not in the outward circumstances of life. He declares that man must be made over—experience a new birth—in order that he may be made an efficient member of society. His teaching is right in the face of flesh and of sense. Each one of the Beatitudes seems paradoxical to the natural man, who judges good and evil by things external and visible.

THE POOR IN SPIRIT

The first of these is broad and general in its scope and has within it the essence of the remaining six. "Blessed," or "happy," said Jesus to the multitudes, "are the poor in spirit." When He repeated this to the Twelve, as recorded by Luke, He said, "blessed are ye poor." The thought is the same, for the Twelve had shown their humility of mind and had left all to follow Him. Jesus is not here merely extolling the advantages of poverty. Poverty has no value except as it helps man to learn to put first things first and drives him to God. Jesus' whole teaching, however, points to the dangers of riches. The wisdom of this can be seen on every hand today. Many men and women who, in the days of their poverty were humble in their spirits, able to detach themselves from material things and enter into the spiritual ministries of life, become selfish and harsh and dictatorial and are led far away from the spiritual facts and forces of life through "the deceitfulness of riches." What Jesus commends is the right attitude of mind toward the holiness and justice and love of the Heavenly Father and toward His children; a true sense of the sinfulness of sin, a sincere recognition of the separation of the spirit of man from the Creator Spirit, now revealed as our Heavenly Father. This thought is possibly more

neglected in the world today than any other of the great teachings of Jesus. A lack of a sense of sin and of a real appreciation of guilt is the cause of confusion and strife and conflict in all of the spheres of life. Truly to "Know Thyself" would smite pride and selfishness. As man is led to appreciate the poverty of his spirit and the sin of his life he will be able to discover the remedy and start on the road that will lead him to better things. To do this he must have a vision of the holiness of God. Isaiah might well have congratulated himself in the days of old: was he not standing true to Jehovah while practically all of Israel was apostate from God? And yet when Isaiah entered into the Temple and saw the Lord sitting upon a throne, high and lifted up, he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."[51] Many a man today, as he compares himself with his fellow men, may find room to commend himself. He, perchance, has not sunk to the depths of degradation to which some of these have gone. But when he turns away from himself and looks up into the face of Him who is holy, harmless, undefiled, and separate from sinners, when he hears the command: "Ye shall be perfect, even as your Father in heaven is perfect," then, and then alone, does he begin to appreciate how far short he is from the "perfect" man and how utterly he has failed to fulfill the purpose of God in his life.

In further teaching about the spirit of acceptable approach to God, Jesus used the parable of the Pharisee and the publican. "He spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

[51]Isaiah 6:5.

The Pharisee stood and prayed thus with himself: God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."[52]

"Two went to pray: or rather say
One went to brag, the other to pray.
One stands up close and treads on high,
Where the other dare not send his eye.
One nearer to the altar trod—
The other to the altar's God."

With the light of this first Beatitude before us it is hardly necessary to add the words of Jesus: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."[53]

In coming to God in an acceptable way, formalism, hypocrisy, and cant must be put to rout by humility of spirit. Further on in the Sermon on the Mount, Jesus makes a statement the force of which I had for years overlooked: "When thou prayest enter into thy closet, and when thou hast shut the door pray to thy Father, which is in secret, and thy Father *which seeth in secret* shall reward thee openly." What a change when the force of the word "seeth" is comprehended! When man is praying to God, He sees and sees through him. He knows what manner of man he is; He knows the secrets of the mind and the motive of the heart and the purpose of the life. On these depend the success or the failure of his approach.

The good life has its source in the spirit of man and not in the

[52]Luke 18:9-13.
[53]Luke 18:14.

things he possesses. This is why Jesus puts emphasis first on the need to be "poor in spirit." The ancient philosophers, as we have seen, centered their search for the good life largely on material things and actions. Later seekers looked almost alone to reason and the processes of the mind. The Pharisee in the time of Christ sought it outside of the realm of the heart and the emotions and the will. Present-day philosophy often goes astray from a similar error: it looks to the written law and the power to enforce it, claiming in effect that "might makes right," or it sets aside all law as arbitrary and out of date; it ignores the fact that moral law is the expression of the holiness of God and has authority over man because it is right; it pays little attention to motive and disposition and looks only to actions which it calls "proper or right" or "failure or error." It ignores the natural appetencies, or "original sin," or the fearful accumulations in "the cellar of the unconscious mind," denying any moral responsibility for the same. The title of a book written by Henry Churchill King in 1908, *The Seeming Unreality of the Spiritual Life,*[54] is stimulating and suggestive. He clearly shows that the spiritual life is not a life of strain, or of imitation, or of magical inheritance, or of external rules, but is a deepened, personal, spiritual relationship that man may have with Christ.

There is a tendency today to overemphasize what may be called the "objectivities" of religion. This does not go deep enough. Jesus saw that the great need is to solve the problems of the inner life. He declared, "happy are the poor in spirit for theirs is the Kingdom of God." No man can live in the world without some relation to others. Jesus came not only to make men good, but to make them good for something—useful members of society, giving and receiv-

[54] *The Seeming Unreality of the Spiritual Life,* Henry Churchill King. © The Macmillan Company, Publishers, 1908.

ing help. In the other six Beatitudes the blessings announced are both present and future: "Blessed" or "happy" are (1) they that mourn, (2) the meek, (3) they which do hunger and thirst after righteousness, (4) the merciful, (5) the pure in heart, (6) the peacemakers—this is their present state. And there are future happinesses to come, other rewards to accrue: they shall (1) be comforted, (2) inherit the earth, (3) be filled, (4) obtain mercy, (5) see God, (6) be called the children of God. But the man who comes to God with "a broken and a contrite heart"[55] enters now into the Kingdom of God. "Blessed are the poor in spirit for theirs *is* the Kingdom of Heaven." This social order of which Jesus speaks is made up of men and women who have the helpful, brotherly spirit of Christ. He came into the world to help men and women to a better life. He alone has laid down the principles and offered the motive and the power that can solve all the soul's problems and meet all the needs of the world. Sin is *the* problem, and by whatever modern name it may be called it can be overcome only through Him of Whom the messenger said: "Thou shalt call his name Jesus for he shall save his people from their sins."[56] The new social order is to be made up of individuals whose hearts God has touched, whose examples give light as the candle, whose influence helps to preserve as the salt and whose ideals uplift as the yeast. His Kingdom will come and His will be done as men who know God in this way bring others to like knowledge. It is first of all a matter that concerns the spirit that is in man. There are errors to be corrected, evils to be rebuked, enemies numerous and powerful to be overcome; but care must be taken lest we find ourselves fighting the shadows while the real enemy is entrenching himself. The author of *The Glass of Fashion* says: "It is useless to make war on

[55]Psalm 51:17.
[56]Matthew 1:21.

luxury, or to make war on folly, or to make war on the odious ugliness of materialism. We must make war on the thought which brings such spiritual malformations into existence." Bismarck declared that in war it was the "imponderables" that counted for victory or defeat. The crowning glory of man is his power to rule his life from within. William James said: "The deepest thing in our nature is the dumb region of the heart in which we dwell alone with our willingnesses and unwillingnesses; in these depths of personality the sources of all our outer deeds and decisions take their rise." The joy and hope of the teaching of Jesus is in the revelation that "Spirit with spirit can meet." The hope of the world is in the individuals and in the groups who, by communion with God, the study of His life and teachings, and association with Christ in service, have discovered God's will and with His help are moving from a lower to a higher life, from theory to practice, expressing His will in thought, in words, in deeds, and in the influence of life. He said, "If any man wills to do his will he shall know of the doctrine, whether it be of God, or whether I speak of Myself."[57]

"Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

Jesus in His life illustrates the truth. He said, "I came down from heaven not to do mine own will, but the will of him that sent me."[58] "I must work the works of him that sent me, while it is day: the night cometh, when no man can work,"[59] "he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."[60]

[57]John 7:17.
[58]John 6:38.
[59]John 9:4.
[60]John 8:29.

HELPFUL SORROW

There is a close connection between the Beatitudes. All of the principles taught fall with unusual sound on the ears of the world. What a strange blessing: "Happy are they that mourn." But Jesus here refers to the emotion that follows the recognition of one's poverty of spirit. It is the grief that comes to the man who has a clear and just recognition of his necessities and weaknesses and sin. Paul wrote to the Christians at Corinth about two kinds of sorrow: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance . . . for godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."[61] Many are made "sullen, hard, selfish, negligent of duty, resentful against God, hopeless, by the pressure of calamities." Others are drawn to Him who announced the purpose of His coming in the likeness of man into the world: "The Spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor;He hath sent Me to heal the broken-hearted,to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."[62]

The "sorrow of the world" is working awful havoc today: blighted hopes, defeated lives, revengeful actions, suicides. "Godly sorrow" is also bringing forth its fruit. Sorrowing, hungry-hearted men and women may be found on every hand. I do not know of any man who is more humbly and lovingly pointing the distressed and despairing men to the God of all comfort and consolation than Dr. George W. Truett, the beloved and faithful pastor and evangelist. In a recent letter Dr. Truett told of an experience he

[61]II Corinthians 7:9-10.
[62]Luke 4:18-19.

had while he was in Europe ministering to the soldiers during the World War. He was invited to a banquet given by the military officers in honor of Harry Lauder, the clean, attractive, Scotch comedian who delights audiences throughout the world with his wholesome songs and stories. When Mr. Lauder arose to speak he said: "Gentlemen, I cannot entertain you as I have entertained you in the past. My heart is too full of other things. A little distance from here the body of my only son lies in a grave. When word came to me that he had been killed in this cruel war it seemed to me that something broke loose in my life and all the foundations crumbled under me. There seemed to lie out before me three roads: the road to drink, the road to despair, the road to the Lord. I am happy to say that I finally decided to take the road to the Lord. I want to tell you something of the joy and peace and security that have come to my life through fellowship with Him." "Blessed are they that mourn, for they shall be comforted."

CO-OPERATING WITH THE WILL OF GOD

The third Beatitude logically follows the first and second. Meekness is associated with humility of mind and with true repentance. Jesus calls men away from self-assertion and from selfish ambition. He was "meek and lowly in heart"[63] and "when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously."[64] Jesus here points to man's proper attitude towards man: Recognizing his own poverty of spirit, with penitent sorrow for his own sin, with grateful appreciation of the comfort and blessing of God, he wills to follow in the way the Master went. Man takes this attitude toward man because he looks now to God's will, and accepts it as his own. Like Moses

[63]Matthew 11:29.
[64]I Peter 2:23.

of old "who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" he too endures "like one who saw the King Invisible and never flinched."

There is need today for careful attention to a warning by Alexander Maclaren: "But there is another thing to be taken into account in the description of meekness. That grace, as the example of our Lord shows harmonizes with undaunted bravery and strenuous resistance to the evil in the world. On our own personal account, there are to be no bounds to our patient acceptance of personal wrong; on the world's account, there are to be no bounds to our militant attitude against public evils. Only let us remember, 'the wrath of men worketh not the righteousness of God.' If contending theologians and angry philanthropists and social reformers that are ready to fly at each other's throats for the sacred cause of humanity, would remember only that there is no good to be done except in this spirit, there would be more likelihood of the errors and miseries of the world being redressed than, alas! there is today. Gentleness is the strongest force in the world, and the soldiers of Christ are to be priests, and to fight the battles of the Kingdom, robed, not in jingling, shining armour or with sharp swords, nor with fierce and eager bitterness of controversy, but in the meekness which overcomes. You may take all the steam-hammers that ever were forged and batter at an iceberg, and, except for the comparatively little heat that is developed by the blows which melt some small portion, it will be ice still, though pulverised instead of whole. But let it get into the silent drift of the Arctic Current, and let it move quietly down the southward, then the sunbeams smite its coldness to death, and it is dissipated in the warm ocean. Meekness is conqueror. 'Be not overcome of evil,

but overcome evil with good'."[65] "Blessed are the meek for they shall inherit the earth." The meek discover the real meaning of life; they choose the better part which cannot be taken from them; they get the real good out of living; they know how to trust God and to wait patiently for Him.

YEARNING TO BE RIGHT AND TO LIVE RIGHT

In the fourth Beatitude Jesus emphasizes the supreme need of the soul. The Pharisee was satisfied with himself—he was haughty, proud, self-sufficient, revengeful. But the man who would enter the Kingdom of God has a sense of sin, mourns over its ugly and divisive effects on self and others and has a new view, a new purpose, and a new power, and longs with all the powers of his soul to be right with God and to live right. Righteousness is the character God has planned for man. The longing for it will come in answer to the command and promise, "Ye shall be perfect, even as your Father which is in heaven is perfect." "Blessed are they which do hunger and thirst after righteousness." Happy is he who longs to be right in his relationship to God, to be good, to do good, to fulfill the purpose of God in his life, to enter fully into the good life, to be what God would have him be. To do this he must look to God for power to conduct his life aright, trusting His promise to those who look to Him: "They shall be filled." This hunger is in the hearts of men and women and children everywhere. But the soul's hunger is often confused with the bodily hunger for pleasure, social longing for wealth and place, aesthetic desire for beauty, mental craving for knowledge. These things alone cannot satisfy the deep spiritual longings. One of the saddest records of the Old Testament is that which recounts the folly of Israel in their demand for a king

[65] *The Beatitudes and Other Sermons*, Alexander Maclaren. © Alexander and Shepherd, 1896, pp. 24-25.

with social pomp and national glory like the nations about them: "And He gave them their request; but sent leanness into their soul."[66]

GIVING AND RECEIVING MERCY

In the fifth Beatitude Jesus emphasizes one of the qualities of individual and social life so greatly needed. "Blessed are the merciful." This can come in power and effectiveness only as it follows the effects of the preceding principles. Poverty of spirit, penitence for sin, meekness in trusting to the Will of God and a vital hunger to be right and to do right are springs that feed the flow of the river of mercy, purity of heart, and peaceful disposition and activity. Butler Harrison, who gave thirty-five years of his life as a missionary to Korea, said to me during his last illness: "I hope my life will be spared so that I may go back to Korea. I want so much to work with the afflicted and outcasts there. The people out there who do not know Jesus Christ have no mercy." I like to think of Jesus in the picture given in the ninth chapter of Matthew, where His mercy and compassion are so graphically portrayed. The climax is reached in the thirty-sixth verse: "But when He saw the multitudes He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."[67] As you look out on the multitudes of men and women and boys and girls who throng about you, what thoughts come into your mind? What emotions well up in your soul? As you answer these questions truthfully, you reveal the character that is developing within you. Some look out on the restless throngs about them and say: "Here

[66]Psalm 106:15.
[67]Matthew 9:36-38.

are people with whom I may buy and sell and get gain for myself." Others see the men and women, and sometimes the little children too, and say: "I can organize these for work and become a captain of industry and get wealth and power for myself." Others see the multitudes and say: "Here are men, and women too, who have the franchise. I can win their votes which will elevate me to office and to place and influence for myself." Others look out on the hungry crowds about them through the sympathetic eyes of Jesus; they see the deep longing of individual lives and the injustice and hardness of the groups and their souls are stirred with interest and compassion. Like the Master, they not only see the need but with emotions stirred, follow in the steps of Him who, ministering to the deeper needs of life, "went about all the cities and villages, teaching in their synagogues and preaching the gospel of the Kingdom and healing every sickness and every disease among the people."[68] In such ministries all may have a part. Jesus did not bring a code of ethics to the world. He came as a Friend to make man the friend of man.

THE INSTRUMENT AND MEDIUM OF VISION

And now Jesus gives the clearest possible direction to those who have begun a quest for God. "Blessed are the pure in heart, for they shall see God." To find any object man must use the right instrument of search and look through the proper medium. A telescope is required to see millions of stars that are millions of light years distant from the earth. A microscope must be used to see the myriad of tiny living things that swim even in the water we drink. To see the suns and moons and stars in their courses one must wait until the clouds have rolled away and until our sun has ceased to

[68]Matthew 9:35.

throw its brilliant light on our part of the world. To see God who is the Spirit, all the powers of the soul must be engaged. As dust blinds the eye, so does sin blind the heart. The doubts of men's minds, the lack of faith in God, the unwillingness to put to test these things of the spirit, are often due not so much to intellectual as to moral causes. Purity of heart includes one's thoughts, aims, purposes, and motives. When the mind is fully occupied with secular and selfish thoughts spiritual truths are crowded out. There is no way to secure spiritual vision except to follow the path so clearly marked by Jesus in the principles He has before announced. Paul wrote to the Corinthians, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."[69] Here is a big job for man. And John writes: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."[70] Here is the gracious word of God. The reward will surely come if one follows the road all the way as thus outlined by Jesus. "They shall see God." Alexander Maclaren says: "Whether you call it the vision of God, or whether you call it communion with God in Jesus Christ, or whether you fall back upon the other metaphor of God dwelling in us and we dwelling in God, it all comes to the same thing, the consciousness of His presence, the realization of His character, the blessed assurance of loving relations with Him, and the communion in mind, heart, will, and conduct, with God who has come near to us all in Jesus Christ."[71]

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[69] **II Corinthians 7:1.**

[70] **I John 1:9.**

[71] *The Beatitudes and Other Sermons,* Alexander Maclaren. © Alexander and Shepherd, 1896, p. 58.

MAKERS OF PEACE

The crown of the character produced by these principles is the peacemaker. Christ came as the Prince of Peace. The heavenly messengers who brought the news of the advent of the Saviour to the world sang, "Glory to God in the highest and on earth peace, good-will toward men."[72] Peace and reconciliation are the end of Christ's coming—peace and good-will among men are the purpose of His Kingdom. The time will come, by prophets long foretold, when the nations "shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."[73] "Christians," says Bishop Gore, "are to be makers of Christ's peace. There is something we can all do to reconcile individuals, families, classes, churches, and nations. The question is: are we, as churchmen and citizens, by work and by prayer, in our private conduct and our public action, doing our utmost with deliberate, calculated, unsparing effort? If so, our benediction is the highest: it is to be, and to be acknowledged as, sons of God."[74] "Blessed are the peacemakers, for they shall be called the children of God." They shall be like the Father. "If children, then heirs; heirs of God and joint heirs with Christ."[75]

THE HIGHEST CHALLENGE

Let no one think it an easy task to go the way of these profound, comprehensive teachings of Jesus. He did not call men to lives of ease and protection. He advised men to count the cost. He demanded that they detach themselves from anything that would impede their progress and forewarned them of the sword, the

[72]Luke 2:14.
[73]Isaiah 2:4.
[74]*The Sermon on the Mount*, Charles Gore. © John Murray, 1899, p. 43.
[75]Romans 8:17.

privations, and the persecution that would be their lot. Many think superficially of the life of which Jesus speaks. Some say, "The 'Golden Rule' is my religion"—seemingly ignorant of the fact that it is but an epitome of what has gone before—that it is but a brief condensation of all the beatitudes and the moral law. The Church has sometimes cheapened religion by receiving into its number many who do not comprehend the teaching and are not willing to live the life. One often hears the statement: "The Church does not offer one a man's job." What can one be looking for? Where is a more difficult, important, thrilling task than that of being and doing that which He requires—a "perfect" man, meeting the purpose of God in his social relations. Huxley said, "It does not take much of a man to be a Christian, but it takes all there is of him."

The picture of Christian character here presented—with its inward humility of spirit, its sorrowful consciousness of guilt, its patient co-operation with the Will of God, its passion for being right and doing right, its attitude and spirit of mercy and service to one's fellow man, its purity of mind and purpose, and its utmost efforts to think peace and to bring peace to others—is the most complete and compelling call to faith and action ever presented. It is enforced by one further motive—sacrifice. Jesus adds with larger detail than in the other blessings: "Happy are they which are persecuted for righteousness' sake; for theirs is the Kingdom of heaven. Happy are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for so persecuted they the prophets which were before you." No one has fully explained the presence of evil and suffering in the world—they have their root in sin. The terrible nature of sin is revealed in the teachings of Jesus and more clearly in the fact that He came not only as Teacher

but also as Redeemer and Saviour, and that in some way He "bare our sins in His own body on the tree."[76]

In becoming a Christian, man enlists in a war for life. It is no child's play. It is a ceaseless struggle against spiritual foes, with fierce opposition and misunderstanding. When persecutions arise —not because of the perversity of our nature nor the selfishness and contentiousness of our disposition, but on account of righteousness and because of false accusations and for His sake—you will be happy here, you will have great reward in heaven, and you will have the inspiration of worthy companionship with the prophets and with your Friend. Thirty-two years ago William James, who was then professor of philosophy at Harvard University, declared: "What we now need to discover in the social realm is the moral equivalent of war: something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible." Jesus presents in clear outline such an equivalent—calling for self-sacrifice, discipline, personal devotion, community of purpose, dedication of individual abilities and possessions to objectives higher than any individual rights, the establishment of a social order where justice and equality of rights and opportunities, and peace and love prevail. What a call to the strong, the loyal, and the brave!

WHAT WE ARE HERE FOR

The natural man says, "be yourself"; the spiritual man says, "sacrifice yourself"—give your life in service. Life exists for life. "Man at his best is a servant," says Charles R. Brown, "he rises as he stoops to serve. He reaches his greatness through his competence and his willingness to serve. This is what the Perfect Man said and

[76] I Peter 2:24.

this is what the Perfect Man did. He took upon Himself the form of a servant and went about doing good"—dying for men that He might save them. "Wherefore God and the ages have exalted Him until His name is above every name."[77]

When W. R. Titterton, a writer for the *London Daily Herald,* asked Conan Doyle the question "What are we here for?" this scientist and noted author of detective stories replied: "Well, perhaps we can guess that only by being clear on what we are not here for. It cannot be the object of life that we should have three meals a day and a sound night's rest. Nor that we should work at some humdrum task, as most of us have to, for from eight to ten hours a day.... To me it is clear that the function of all creation is to move from the material to the spiritual, and that therefore the spiritualizing of the individual is the object of life."[78]

In 1818 Sir John Ross discovered a group of Eskimos who lived farther north than any other people in the world. Thinking that they were the only people in existence, their amazement could not be described when Ross's big ship came sailing through the ice. Just how long they had been living there on the northwest coast of Greenland will probably never be known. They are Mongols and probably a branch of a tribe that emigrated across the Bering Strait many centuries ago. Donald P. MacMillan, who accompanied Admiral Robert E. Peary on his successful attempt in 1909 to discover the North Pole, and who has recently issued a stirring book, *How Peary Reached the Pole,* relates a conversation he had with a fine spirited native: "I asked him this question, 'Panik-pah, what is it all about? Why are we here?' He thought a moment and answered, 'I have often wondered why myself. I have come to

[77]*Yale Talks,* Charles Reynolds Brown. © Yale University Press, 1920, p. 18.
[78]Quoted in *The Living Age,* September, 1930, p. 55.

this conclusion—there is certainly one reason why we are here and that is to try to be kind to each other and to help each other and make life a little happier—that, in fact, is our religion. We are one people—we are brothers. If I kill a seal, it does not belong to me, it belongs to all in the village; if one is hungry, then we should all be hungry'."[79]

Goethe, the German poet and philosopher, the centennial of whose death was observed in 1932, gives in his greatest drama a view of a near approach to the discovery of the good life which ends in sad failure. Faust, the scholar of high attainment, becomes deeply concerned because he cannot discover the real meaning of life. He has mastered the material sciences, explored the philosophies, and searched the theologies—all to no purpose. He exclaims, "Here I stand, with all my lore, poor fool, no wiser than before." He picks up the New Testament and eagerly seeks light on this hidden secret. He begins to read, "In the beginning was the Word." How near the truth! How close to the resolving of all his doubts and longings! But other thoughts rush in, other activities call him away. The spirit of the age drives him. Seeking to regain his youth and to enjoy once more his burnt-out appetites and to satisfy his passion for wealth and love and life and laughter he almost sold his soul for an hour of renewal. But Goethe later recounts how Faust found happiness and refreshment of soul and a new meaning and interest in life by engaging in a great social task of reclamation, an enterprise which quickened his mind, warmed his heart, put earnestness into his tired nerves, and revealed the true meaning of life. It made him master of old age by making him servant of that which is ageless.

[79]A personal letter to the author, May 13, 1934.

GOD'S PLAN FOR MAN'S LIFE

Dr. Herman H. Horne, of the department of philosophy of New York University and one of the clearest thinkers and most helpful philosophers of our time, in examining the philosophy of the human side of greatness quotes and explains the words of Shakespeare in *Twelfth Night:* "'Some men are born great'—that is heredity both mental and physical; 'some have greatness thrust upon them'—that is environment; 'some achieve greatness'—that is individual effort." He adds: "Contrary to Shakespeare, however, no one of these forces acting alone produces greatness. They all must co-operate. One may fall short of greatness through any one of three causes—lack of endowment from heredity, or lack of opportunity from environment, or lack of the will to make the most of oneself and one's opportunity." He follows this with a timely and greatly needed appeal: "Let's try to understand our great leaders and not cripple their influence with unjust criticism, seeing they are who and what they are. There is always, of course, a place for constructive criticism. Let's keep the streams of physical heredity clean and pure, seeing that great men must be born. Let's get into line ourselves with the purpose, love, and thought of God for the whole world to the extent of our ability that we, too, in our own place and way may share in the greatness of man, which is but a pale reflection of the glory of God."[80]

In a helpful sermon on the text Isaiah 45:5, "I girded thee, though thou hast not known Me," Horace Bushnell presents the divine side of greatness: "The great master-spirits of the world are not so much distinguished after all by the acts they do, as by the sense itself of some mysterious girding of the Almighty upon them whose

[80] *Philosophy of Greatness,* Herman H. Horne. © Methodist Review Magazine, May-June, 1930, pages 404 and 407.

behest they are set to fulfill. And all men may have this, for the humblest and commonest have a place and a work assigned them in the same manner, and have it for their privilege to be always ennobled in the same lofty consciousness. God is girding every man for a place and a calling in which, taking it from Him, even though it be internally humble, he may be as consciously exalted as if he held the rule of a kingdom. God has a definite life-plan for every human person, girding him, visibly or invisibly, for some exact thing which it will be the true significance and glory of his life to have accomplished."[81] Dr. E. D. Burton, who later succeeded Dr. Wm. R. Harper as President of the University of Chicago, said: "In his last days President Harper declared, 'I have never doubted that God had given me a work to do in the world which, if I did not do it, would go undone'."

In one of his novels George MacDonald has one character to say to another: "I want you to grow to be as beautiful as you were in the mind of God when He first thought of you." Horace Bushnell preached a great sermon on the theme, "Every Man's Life a Plan of God." The great Apostle to the Gentiles in recounting his efforts toward the perfect life, said: "I do not say that I have already won the race or have already reached perfection. But I press on to seize the prize for which also Christ seized me."[82]

What a dignity does this lend to life. To know that God has thought of each one of us. To be assured that when He made us after His own image and redeemed us not with gold or silver or any such perishable wealth but "with the precious blood of Christ, as of a lamb without blemish and without spot,"[83] He had some

[81] *Every Man's Life a Plan of God.* Published by the Committee of Christian Education of the Presbyterian Church, Louisville, Ky.
[82] Philippians 3:12.
[83] I Peter 1:19.

definite and specific life for each one to live and some part of the world's work for each one to do.

"God has a thought for the maple,
You may read that thought in the tree;
Would you know His thought for the granite
Then look at the granite and see:

"His thought for the springing grass,
Is told by the cold, green sod;
The rose unfolding its petals,
Discloses the Mind of God.

"His thought for the butterfly,
Is writ on the insect's wings;
The word He spake to the skylark,
You hear when he soars and sings.

"We think we are more than the birds,
More than the trees and the sod;
Yet say, are we living our lives
As close to the thought of God?"[84]

None of the teachings of Jesus affect the understanding heart more deeply than that recorded in the Gospel according to John, beginning with the thirteenth chapter. He had been speaking to the multitudes; He now gives His most intimate message to the Twelve who have been chosen by Him to carry the truth to others. He had been constantly with these friends. He was soon to leave them for the Cross, the tomb, the glorious resurrection, and the triumphant ascension. The acted parable contained in the thirteenth chapter is one of the most powerful and far-reaching messages ever brought to the mind of man. This fact was recognized by Jesus Himself and it is passing strange that it has not more deeply affected the thought and life of His followers.

[84]Author unknown.

On the way to Jerusalem for the last time there was a continued dispute among the disciples about who should be greatest in the earthly kingdom they expected Jesus to set up immediately.[85] Two of the Twelve had asked that they might sit one on His right hand and the other on His left hand. They were not seeking proximity to Jesus, but place and power and honor for themselves. One probably desired to be secretary of state; the other secretary of the exchequer. Jesus reproved their selfish ambition and put to silence their unkind contentions when He said: "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."[86]

As the company enter the room they find the preparation for the Passover feast complete with one exception. The table is in place and on it the wine and bread for the supper; the couches on which they may recline for the meal are likewise there. So also are the water, the basin, and the towel for the washing of the feet. No servant, however, has been provided to render this needed service—an oversight the full significance of which cannot be understood by those who are not familiar with the customs of the Orient. There they wore sandals; they did not have asphalt streets or concrete walks and so dust and sand would soil the feet. Each guest as he entered a home would pause while a servant, provided for this lowly service, washed his feet. Possibly still touched with petty jealousies and selfish ambitions, no one was willing to offer himself for this menial task. Jesus therefore has the opportunity to teach the lesson needed by the ages. The record is: "Jesus knowing that

[85]Matthew 20:20-28.
[86]Mark 10:43-45 and Matthew 20:28.

the Father had given all things into His hands, and that He was come from God, and went to God: He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."[87] He was soon to be separated in His bodily form from His disciples. He had summoned them to a great adventure; He was leaving to them a great world-wide task. He wanted this lesson of humility and service to be impressed indelibly upon their minds and to seriously affect their lives. He was ever concerned not with theory nor formulas but with life.

When the impetuous Peter remonstrated, Jesus answered and said: "What I do, thou knowest not now, but thou shalt know hereafter."[88] How slow of heart has the world been to learn this lesson! These words have often been used by ministers of the Word; usually, however, as a text at the funeral of a little child or as a message of comfort to those who had passed through some sad or mysterious experience. The world has overlooked the occasion and failed to grasp the meaning of this event. Fearing that His own followers had not fully caught the lesson, Jesus asked, "Know ye what I have done to you?" and then He explains: "Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him." And then adds, "If ye know these things, happy are ye if ye do them." What a revolutionary idea is this! James R. Howerton interpreted it thus: "Intelligence can attain its highest and

[87] John 13:3-5.
[88] John 13:7.

broadest development only in imparting its wisdom to the ignorant; virtue can approach its ideal of perfection only in the effort to save the vicious. Official rank can manifest its true dignity only in the service of its subjects. The highest social class is not that which gluts its pride in its contrast with the lowly, but it is that class which stoops in service to refine, to ennoble, and to purify those who are beneath. The true righteousness is not that of the Pharisee, which finds its chief satisfaction in its contrast with the sin of the publican, but that of Him who sits at meat with publicans and sinners, and whose feet are washed with tears of the penitent harlot. Wealth can never purchase for its possessors the best gifts and the highest happiness until it is used to bless those who have it not."[89]

This message of Jesus points the way to the solution of all of the serious problems of the world. He did not establish a "sacrament of foot-washing"; He did not mean that crowds of people should come together to imitate what He had done. He points the world to the great truth that when we humbly, lovingly, and sympathetically serve one another we are conforming with the will of God expressed in the eternal principles of the universe and are helping to solve the problems of life and to bring in the Kingdom of God on earth. When this spirit of love and service rules in the hearts of men, politics will be purified, social relationships will be elevated and ennobled, industrial disputes will be settled, war will cease, and a new reign of peace and good-will will be ushered into the world. "Rank and power, even in the Godhead, are love's instruments of service," says Dr. Howerton. "It is the law of the Kingdom that service, beginning with the King Himself, shall make its way downward through all ranks of society, and not upward, as in the kingdoms of the world."[90]

[89] *The Church and Social Reform*, James R. Howerton. © Fleming H. Revell Co., 1913, p. 112.
[90] *Ibid.*, page 113.

CHAPTER V

THE SOCIAL GROUPS

Living together: Responsibilities and opportunities of social life not properly understood; principles not comprehended.

A hopeful approach: New interest evident in last half century.

Social groups: Real, vital, necessary, powerful—act and interact on individuals and other groups.

Individual's place in the social group is of primary and far-reaching importance.

The Home: Its atmosphere: its spiritual aims; its authority; its problem of guidance; its demand for truth and sincerity; its unparalleled opportunity; its pre-eminence as the religious teacher; its opportunity in the Sabbath day; its responsibility for the leisure time; its call for practical sense and practice; its spiritual and abiding influence.

The Church: An extension of the family, "the body of Christ," the truths it proclaims, the light it gives, its serious obligation to others; its critics declare it has failed as a teacher, is a divided force; is called to arouse its membership, to unit in action, to develop a more helpful fellowship, to simplify its message, to minister more fully to life.

The Church's message of life: A call for pattern Christians, for increase of personal influence; the world's need; meeting the deep spiritual needs of men and women and children; teaching and living the life of faith.

The Church's service of love: Calling to helpful service, in a spirit of meekness and love, building the kingdom of God, preserving its spiritual nature but giving its message and imparting its life to every group; developing men and women; bringing individuals and groups into helpful co-operation to meet human needs; working hopefully for time and eternity.

V.

THE SOCIAL GROUPS

To one who has not thought deeply or read widely, the problems of life might be considered few and simple. Without extensive contacts with other individuals and groups, and with only limited personal experience, he might class all human history with "the short and simple annals of the poor." And yet the facts of life and the experience of living together are extensive, complicated, and infinitely varied. Hundreds of books have been written on separate phases of life and human relations. Whole systems of philosophies have been centered on some of these and men have been separated from their fellow men because of the difference of their academic systems of thought by ever-widening chasms.

Wonderful things have been done to further the material comfort and prosperity of man; great efforts have been put forth to protect physical health and to provide universal education. But the human element has been neglected and spiritual development has not kept pace with material advancement. We have made wonderful discoveries, we have conquered the forces of nature and compelled them to minister to us, we have become the wealthiest nation in the world, we have brought almost to perfection the art of comfortable living. But, are we more happy? Are we more contented? Are we more upright? Are we more loyal? Are we more united in our thought and hopes and plans?

There is a fine art of living together. Strange as it may seem, but little creative thought has been given to the nature and the practice of this art. Failure here presents an age-long and world-wide problem. "None of us liveth to himself and no man dieth to himself."[1] It is possible so to live together—sharing, helping, encouraging—that all the values of the physical, intellectual, moral, and spiritual life may be promoted and all social contacts may be made helpful. In fact the world is so constituted that man cannot secure its highest good without co-operation. "It has sometimes struck me," says Robert F. Horton, "as very singular that while nothing is so common, and nothing is so difficult, as living with other people, we are seldom instructed in our youth how to do it well. Our knowledge of the subject is acquired by experience, chiefly by our failures. And by the time that we have tolerably mastered the delicate art we are on the point of being called to the isolation of the grave—or shall I say to the vast company of the Majority."[2]

A HOPEFUL APPROACH

The last half century has seen for the first time the study of human group relationships as a science comparable in method to the physical sciences. The objective of this study has been to discover facts which will lead to a better understanding of this complex association or process of living together, seeking the discovery of laws which control association, as a basis for more intelligent social life.

Religious leaders during the last forty years have been by no means unaware of these intellectual trends or unsympathetic toward the new approach. Since the objective of social science was a

[1] Romans 14:7.
[2] *The Art of Living Together*, Robt. F. Horton. © Dodd, Mead & Company, 1896. p. 5.

better understanding of modern life as a basis for more intelligent living together and since religion has always comprehended better living together as one of its chief objectives, clearly here was a new handmaid for religion. Church people began to think and to talk in terms of the "social gospel" as well as of individual salvation. They re-examined the teachings of Christ relating to the problem of living together as well as individually. They gave new stress to the truth that "none of us liveth to himself."[3]

Parallel with the work of those defining and formulating the new approach, practical-minded men and women were undertaking to systematize and apply available scientific data to the whole field of social welfare work and charities. In criminology and in the fields of practical sociology, social welfare, and therapeutics they began to shape movements and direct combined forces in the effort to deal more intelligently with the problems of poverty, crime, family rehabilitation, public health, maladjustment in industry, housing, and scores of lines of social progress in which isolated individual effort had become virtually hopeless. In this sense, much of the modern program and agencies for social betterment have been jointly based on religion, which alone can provide adequate motive force, and on social science which gives intelligent direction.

Some of the men who began to write on the "social gospel" clearly made a mistake that has aroused opposition and brought confusion to some minds. They referred to the "social order" as though it were some great social, political, or ecclesiastical machine, which if properly oiled, fueled, and driven, would overcome all the ills of life. There is a power in the group for good or for evil, that does not inhere in the separate individual; but its power to function and its ability to serve depend on the quality, ability, and co-opera-

[3]Romans 14:7.

tion of its members. The social order of which Jesus spoke as the Kingdom of God is composed of those who have the brotherly spirit of Christ and whose Ideal is His plan for their lives and living. Practically all recognized leaders in social thought accept the individual, his personality and mind and moral entity, as the social unit although stressing the extent to which social forces enter into and shape and reinforce this personality. There is no social substitute for the individual. Effort to establish the idea of a mechanistic basis for society in which we are mere automata is intellectually bankrupt.

SOCIAL GROUPS

In his book *Social Groups*[4] which is unusually clear and helpful, B. Warren Brown reveals something of the complexity of the many social groups and examines carefully the structure, form, and organization of the groups which have arisen from the many relationships of men and which are as varied as the life they represent. He enumerates and applies the factors that make possible group life: there must be (1) contact, or personal relationship; (2) physical basis, or place where human beings meet; (3) homogeneity, or some likeness of life or thought or activity; (4) structure, or organization or machinery that holds the group together; (5) dynamic, or ideal or purpose; and (6) size, or number of units. There is an interaction of these elements in each group and of each group with other groups.

The complexity of modern life may be faintly apprehended by making a list of the various groups and inter-groups that provide, or offer, or solicit membership. Some of the most familiar are: family, church (with its extensive and inclusive groups), school,

[4]*Social Groups,* B. Warren Brown. © The Faithorn Co., Chicago, 1926.

civil and political, national, state, county, municipal, ward, precinct, welfare institutions, courts, camps, social and philanthropic organizations—192 foundations of a national character are listed in one publication—the 1932 *American Foundations and Their Fields*—associations almost without number of national, state, and municipal character, playgrounds, public libraries, art clubs, museums, trade and business guilds, social circles.

When we consider the background of each individual composing a group and recall the variations that have come from differing inheritance, environment, and experience we are at a loss to estimate his contribution to the group life or to calculate the influence of the group on him. We are summoned by learned men to the staggering task of trying to understand each individual as "a total personality in a total situation." Our own conscience directs also that we try to understand ourselves and to comprehend to some extent what reaction the contact of our personality will arouse in those whom we meet.

It is not surprising that religious workers, sociologists, educators, parents, and citizens vary in their plans and methods for human betterment. The problem is so broad and deep, the elements that affect the causes of maladjustment and the failure of contentment and achievement are so numerous and intricate, and the viewpoint of each student is conditioned by such varied circumstances, that all feel the need of facts and yet more facts and of some wise interpreter of these facts. It is necessary to be on guard lest surveys, conferences, investigations, and talk take the place of helpful, sympathetic, human contacts—which provide the only real source of solution. The philosophy of Jesus—which is so simple, so easy for the spiritual mind to comprehend, so human in its conception and application that many would not think of it as a philosophy—is

this: Recognize the supreme need of your life and the end for which you are created, achieve the largest development of which you are capable, and use all your assembled powers—your integrated personality—to help others to do the same for themselves and then for others. But the application of these principles by individuals in human society is not a simple matter. Jesus clearly taught that the building up of the individual, intelligent conscience, willing to know, and, individually and collectively, to do God's will is the only solution of the world's disorder. Only thus can men be made useful members of the social body.

THE NATURAL WAY

The right way is along the line of nature. The idea of personal development is innate in man. There is something inside a man that urges him to loftier heights of character and to greater achievement. The voice within ever cries, "Build thee more stately mansions, O my soul." The idea of social responsibility has also been implanted in the life of man by the Creator. Cain's impulsive question, by which he sought to rid his conscience of the stain of a brother's blood, "Am I my brother's keeper?" was in fact an unconscious acknowledgment of responsibility and guilt.

The "perfect"—that is the renewed and fully assembled—man, the friend of God, the citizen of the Kingdom of God, is both the primary cell and the focal point of the Christian religion and the hope of the entire social order. The group is a real, and vital, and powerful body. Its effective contact is through the function of its members. Each member has a serious and binding obligation to perform his task.

Hundreds of illustrations may be given to reveal the place and power of the individual. At the end of the World War when great

crowds of Negro troops were being brought back home—having been taught to settle disputes by force, trained in the use of deadly weapons, lionized by citizens of France, and now returning without money and without jobs—many thoughtful people feared the conflicts which might easily arise. A conference of faithful white men and Christian Negroes was held at which some depressing speeches were made. All were eager and fearful when a younger Negro of fiery disposition and rather intemperate speech arose. Would he say something that would offend and blast the hopes of united plans and action? All listened intently as he said something like this: "I started to the depot a little late to catch the train to bring me to this meeting; I began to run with a grip in each hand. As I turned a corner I saw a white man near the curb and a white woman at the inside of the street; I didn't know what to do. It would not be safe to run between a white man and his lady—but I couldn't stop, I couldn't go around them. I ran between them, stopped as soon as possible, began to apologize as best I could, when that man said, 'It was all our fault, we had no right to the whole sidewalk, I beg your pardon'." The Negro continued, "Of course we can solve this problem. We can solve any problem when a man speaks to you like that!"

THE HOME

The fundamental group of human relationships is the home. Its influence is broader and more lasting than that of any other group. It provides and nurtures the individual who functions in the social group. Here the group is small, the location, for an extended period, is definite, the relations are mutual, the contacts are intimate and constantly repeated. The influence comes to the children while their minds are plastic, their intellects inquisitive, their souls rev-

erent, their trust in parent or older brother or sister is implicit, and their ideals are real and near and constantly renewed to their minds.

No other relations of human life are so real and powerful as that of parent and child, brother and sister—the group held together by the ties of blood, of love, of most intimate association, and of mutual dependence. Any trend that weakens these ties and tends to destroy the home is a serious menace to society. The Church will never rise higher than the homes which feed its life; the nation will never be better than the homes which perpetuate its existence. The family is the primal social cell, the very soul and center of all the other groups.

THE ATMOSPHERE OF THE HOME

The long period of infancy is one of the distinguishing traits of the human being. This gives the home unique power and influence. Parents have almost exclusive control of the child during the most impressionable period. Froebel said: "The child's first school is the family." Modern educators declare that eighty-five per cent of the influence of the school comes from the teacher. The mother is the first and greatest teacher. Scores of books give light to guide the home in ministering to the physical, intellectual, aesthetic, and religious life of the child. Many of these fail to give clear guidance for the development of the social life. There is a sad lack in many homes of the knowledge of the fine art of living together, although "human relations are so intimate and the interest of one individual touches those of another at so many points that the ability to lead the good life in a truly social way becomes of the first importance."

Writing in 1899 Samuel Train Dutton said: "No argument is needed here to prove that the home reflects the true state of any community as regards Christian culture and progress. It is vastly

more ancient and more divine than the school, or even the Church. Of all institutions, we almost feel that it is an end in itself. When Christ said, 'In My Father's house are many mansions,' He struck a note which vibrates in every human heart. But it must be said in passing that the home is not actually what it is ideally; in fact, it has, in respect to the training of children, suffered a certain decadence in modern times. While the functions of the school have been greatly enlarged and enriched, parental responsibility seems to have been weakened, and the home care of children has either been attempted by proxy, or, in the lower grades of society, has been neglected altogether."[5]

SPIRITUAL AIMS OF THE HOME

Many parents have failed to organize the home for the effective accomplishment of the higher, spiritual ends. The task before them is delicate and difficult. Personality is a bundle of powers, each one of which must be cultivated and nourished. Henry Ward Beecher drew a vivid picture of this fact in these words: "Character is not a massive unit; it is a fabric rather. It is a whole made up of the interply of ten thousand threads. Every faculty is a spinner, spinning every day its threads, and almost every day threads of different colors; and character is made up by the weaving together of all these innumerable threads of daily life. Its strength is not merely in the strength of some simple unit, but the strength of numerous elements." Those who approach these weavers in a helpful way must touch their hearts, kindle their feelings, illuminate their understanding, arouse ambition, and stimulate the will. This can be done only through sympathetic, loving, and helpful co-operation.

[5] *Social Phases of the Home and the School,* Samuel Train Dutton, 1899. © The Macmillan Company, Publishers, p. 176.

In this way the young life may be brought in vital touch with the Source of Life, and made fit to live with others.

Many fathers need advice similar to that given by a faithful mother to her husband who, becoming impatient with the faults of the children, considered it imperative to try to eradicate them instantly: "I think we ought to be patient. Don't you remember how disturbed we were about this fault and that error, and yet we have been able with love and care gradually to help them overcome each one?" To develop the perfect man and to guide the individual into proper relation with others, demands patience in dealing with the faults of the child and such an attitude of justice, confidence, and love as will touch the heart of the offender and win from him more strenuous endeavors for the good life. A helpful story which warns against the effort to try to "hustle" nature is imbedded in the Chinese literature: "In the State of Sung there was a man who was very impatient for the little plants he had set out to grow faster. So he pulled on each one to make it a little bigger. Then he hurried home and told his family: 'I am tired out today; for I have been helping my little plants to grow.' His son ran out to see them and found each one withered to the roots!"[6]

THE AUTHORITY OF THE HOME

The parent has been given rightful authority over the children. The command and the reason therefor that meant so much to former generations should be made plain to children today. "Children obey your parents in the Lord: *for this is right.*"[7] And yet this authority must be used with understanding and love. Paul wrote the Colossian Christians: "Fathers, provoke not your children to

[6] *The Use of Material from China's Spiritual Inheritance in the Christian Education of Chinese Youth,* Warren H. Stuart. © Oxford Press, 1933.
[7] Ephesians 6:1.

anger lest they be discouraged";[8] he wrote to the Ephesian Christians: "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."[9]

The problem of authority in the home is rendered acute today because of an erroneous and harmful conception of what freedom is. There is no human freedom except that which comes from the unfettered and lawful use of all the powers that God has given us. The laws laid down for man's guidance are not given to kill the joys of life and abridge man's liberties, but to warn him that life cannot be lived in just any way.

"The finite is to become free," says Pfleiderer, "capable of the fullest exercise of its powers, by its voluntary and conscious recognition of its dependence upon the Infinite. In a sense it enters then into fellowship with the Infinite. The freedom it finds is the power to express that which otherwise it would have failed to express. Freedom is found in service. We rule by obeying. This is the liberty of the children of God. This is that service of God which is perfect freedom."

The important duty of the home is to seek a transfer of the outer control of rules and laws which are essential in early life to inner control of conscience and of ideals. A clear and growing comprehension of the plan of God for human life may awaken in the child a purpose so deep and strong that he will control and guide his wayward impulses in its interest. Worthy ideals, made vivid and real, therefore provide the best means of discipline in the home, when the child has become capable of reasoning.

Jeremiah, after speaking of the covenant God made with Israel and of the commandments which they so often broke, declares: "But this shall be the covenant that I will make with the house of

[8]Colossians 3:21.
[9]Ephesians 6:4.

Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."[10] This promise is repeated in the New Testament in both the eighth and the ninth chapters of Hebrews. Its fulfillment is the great outstanding need of the world today. We do not need more laws on our statute books; we do need more boys and girls and men and women who have this inner control of life.

SPIRITUAL GUIDANCE IN THE HOME

There are many puzzling questions that must be answered. Many of these, however, cannot receive a simple answer that will apply at all times and in all cases. Jesus did not give specific rules for life. Christian parents are often disturbed about the recreations and amusements of the children. The best way to solve each separate problem is to bring it into the light of the purpose of God for the individual and for the social order. It is the duty of each individual to build up his personality in its largest powers and to use this personality in the work of building up others. Paul uses this word "building," or "edifying," which means the same thing, many times. He declared: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not."[11] No clearer light can be brought to the solution of vexing problems than this. The Apostle takes even higher ground for himself when he is faced with those of weaker faith who thought that no one

[10]Jeremiah 31:33-34.
[11]I Corinthians 10:23.

should eat the meat, sold in the market, which had been offered to idols, when he said: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."[12]

The mother readily recognizes the three distinct cries of the infant that summon help for physical need: the cry of hunger, the cry of pain, and the cry of anger. Its little cry is the expression of absolute trust that its call will not be unheeded. But later, as the body grows and the mind expands and the soul develops, new demands, new desires, new longings arise. The inner man now cries out for light and guidance. The soul is hungry for the invisible bread. It seeks understanding and security and companionship. It wants to know God and His love and His care and His purpose. It is a sad fact that many who have ministered faithfully and devotedly to the physical requirements of their children fail in the ministry to the deeper spiritual needs. Sometimes both parents are so occupied with other things that these later spiritual needs do not appear to them. Often boys and girls at college say, "I wanted to talk these things over with mother and father but they were so busy it seemed impossible."

A distinguished physician, who had made money and reputation and had become highly respected by all who knew him, said of his son then twenty-two years old: "I do not understand that boy and he does not understand me." And then he added with tears in his eyes and in his voice: "I would give everything I have on earth if I had taken more time in his early life to be with him and to know him and to help him."

Young children are very impressionable. They are being educated by all of the influences in the home, at church, among their

[12] I Corinthians 8:13.

friends, at school, and on the street. It is of supreme importance that the right influence, at the right time, in the right way, be brought to play upon them in order to produce a normal, healthy growth in body, mind, and soul. The place of the home in this important task is supreme. If the Sunday school or kindergarten were a hundred per cent efficient it could not remove this responsibility from the mother and father.

TRUTH AND SINCERITY IN THE HOME

The most effective influences upon these young lives are personal. Both father and mother should see the serious consequences of carrying two personalities through life. A man cannot be dishonest in business and straight and honorable in other relationships. The great need of the world today is that in the home there be a consistent, unified, Christian life sustained by inner ideals of love and truth and justice. The ideals that guide the child are usually those received from the parents. Victor Cousins well said: "The ideal without the real lacks life; but the real without the ideal lacks power and beauty."

Certainly the child has a right to expect honesty and truth and justice from the father and mother. Lies and prevarications, unfair and dishonest dealings, harsh and cruel social relations, may prove fatal to the character of the child. "Agesilaus," says Plutarch, "when he was asked by his father to pronounce sentence contrary to the law, said, 'Father, I was taught by you even from my earliest years to obey the laws, so now I shall obey you and do nothing contrary to law.' And Themistocles, when Simonides asked him to do something unjust, replied, 'Neither would you be a good poet if your lines violated the laws of metre, nor should I be a good magistrate if I gave decisions contrary to law'." This thought is well

expressed by Mrs. T. W. Birney in *The Delineator* for September, 1903: "The habits of reverence, gentleness, courtesy, honesty, courage, and patience, like their opposites, are absorbed by the child from those with whom he is most closely associated. It is in these attributes that an ounce of example outweighs a ton of precept. It is a charming custom to lose no opportunity either in reading fiction or in the circumstances of everyday living to express an enthusiastic appreciation of the good, the noble, beautiful and true, but valuable beyond and above all discussion of these virtues is—'To be as nearly as we can what we wish our children to be'."

All the relationships of life must be purified and enforced by influence and example in the home. The late Henry F. Cope, in a book of insight and helpfulness, gave clear instruction along this line to the past generation: "We shall never have an honest generation until we have honest men and women to breed and train it. It is folly to think we can lay on the public schools the burden of the moral education of the young. Much is already being attempted there; yet little seems to be accomplished because the home, having the child before and after school and for a longer period each day, furnishes no adequate basis in habits, ideals, and instruction for the moral work of the school. If parents assume that one cannot succeed with absolute integrity, that dishonesty in some degree is necessary to prosperity, then children will learn that lesson despite all that may be said elsewhere. Honest children grow where, in answer to the false statement, 'You will starve if you do business honestly,' parents say, 'Then we will starve.'

"But the very home life itself can be a teacher of dishonesty. Is it largely a matter of sham and pretense for the sake of social glory? Does it prefer a cheap veneer to a slowly acquired genuine article?

Is the front appearance that of a dandy while the backyard looks like a slattern? Is the home striving for more than it deserves? Is it trying to get more out of life than it puts in? Evading taxes, avoiding duties, a community parasite, does it commend to children the arts of social cheating and lying? Such homes teach so loudly that no voice could be heard in them.

"Given the atmosphere, ideals, the practices of the honest life in the home itself, the problems of conduct, in the realm of these rights, are more than half solved. Here in the home the real training for the life of business takes place. Not for an instant can we afford to lower standards here, nor to lose sight of the lifelong power of our ideals, our habits, and our attitudes on the conduct of the next generation. Do parents know that the problems of lying, cheating, quarreling, are the great, vital questions for their children, much more important than industrial or professional success in life; that on these all success is predicated? If they do, surely they cannot regard the problems which arise as mere incidents; surely they will provide for the culture of the moral life as definitely as for the culture of the physical or the intellectual!"[13]

THE HOME'S OPPORTUNITY

The influence of the home on the life and destiny of the child may have far-reaching effect. What it does no other group can do. Recently one of the most cynical writers in America gave his opinion about life and immortality. Some of the things he said were puerile, others pathetic, and others exceedingly sad. The most pitiable was this: "Never in my adult life have I experienced anything that could be plausibly called a religious impulse. My father and grandfather were agnostics before me, and although I was sent

[13] *Religious Education in the Family,* Henry F. Cope. © University of Chicago Press, pp. 249-250.

to Sunday school as a boy and exposed to Christian theology I was never taught to believe it. My father thought I should learn what it was, but it apparently never occurred to him that I would accept it."

Our hearts would be softened and our interest aroused and our help proffered if we could recognize the real need of the lives about us. The Psalmist was voicing the longing of the whole world when he said: "My heart and my flesh crieth out for the living God."[14] Tennyson in his "In Memoriam" pictures the same heart hunger:

"But what am I?
An infant crying in the night:
An infant crying for the light,
And with no language but a cry."

It is a source of encouragement to think of the reverent spirit of the child. "Heaven lies about us in our infancy." The surest results will come not by slavish adherence to rules, nor the construction of artificial programs, but by the cultivation of a spirit of confidence and love and justice toward each other and of faith and devotion to the Heavenly Father. Many of our great writers have clearly understood this truth. "The first condition of human goodness," says George Eliot, "is something to love; the second, something to reverence." Ruskin declared: "In reverence is the chief joy and power of life." Oliver Wendell Holmes said: "I have a little flower in my soul called reverence. I must see that it is watered." Lord Tennyson was asked one day by a friend, "What does Jesus Christ mean to your life?" Pointing to a beautiful rose in his garden, he said, "What the sun is to this flower, Jesus Christ is to my life." There is a depth of wisdom and appeal in his words:

[14]Psalm 84:2.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."

The priceless gem of reverence cannot be had without great cost. David Livingstone's motto was: "I will place no value on anything that I have or may possess except in relation to the Kingdom of Christ. If anything I have will advance that Kingdom it shall be given or kept, as by giving or keeping it I shall best promote the glory of Him to whom I owe all my hopes both for time and eternity." Jenny Lind, the Swedish nightingale who won riches and fame as an operatic singer, left the stage and retired to private life. A friend saw her one day sitting by the seaside with her Bible on her knee, looking out into a glorious sunset. The friend said: "O Madame Goldschmidt, why did you abandon the stage at the very height of your success?" She quietly replied: "When every day it made me think less of this [putting her hand on the Bible] and nothing at all of that [pointing to the sunset] what else could I do?"

LIVING TOGETHER IN THE HOME

A most injurious and disorganizing force in the American home today is the hurry and bustle in which life is lived. The tempo of American life has increased to an alarming extent in recent years. The strain and stress that comes to life on this account is working havoc in many homes. We do not have time to live. Our bodies are tired, our minds are jaded, our spirits are depressed. We become fretful and then begin to worry.

Much of this activity is unnecessary and useless. Parents and oftimes other members of the family take upon themselves burdens

too heavy to be borne. They allow themselves to drift into too many interests. They become chairman of this, trustee of that, director of the other, member of numerous groups, and sometimes assume so many responsibilities that none are properly performed. It would be well to think often of Chaucer's description of a man of law: "Nowhere so bisy a man as he there was, and yet he seemed bisier than he was." A careful survey of one's activities and responsibilities will reveal the fact that not so much progress is being made as might be expected. We all need to catch a little of the Eastern calm in our souls. One day in Korea I missed a train. A dignified Korean gentleman said, "Why worry, there will be another tomorrow." I thanked him profoundly and told him that at my home I frequently ran half a block to catch a street car, although I knew there would be another passing by within from three to eight minutes. Sometimes we merely have the wheels going around, frantically urging them to greater speed; careful inspection will show that often they are not connected with anything—lifting no weights, carrying no burdens. Few things would brighten American homes and strengthen the bonds that bind the members together more effectively and render the contacts more efficient than a slowing down of the fearful speed at which we go, and coming into a more calm and peaceful state of mind.

THE SABBATH DAY AND THE HOME

There is increasing need, for life and for living together, of one day of rest in the seven-day week. Whether you speak of this as the Sabbath day, Sunday, the Lord's day, or the day of rest, it should represent a great, happy, shining reality in the life of God's children. Its privileges and duties are set forth in the moral law; its necessity is written in the very constitution of men. Its helpful, stimulating

influence is greatly needed in the hurry and bustle of today. God was not in the "great and strong wind," nor in "the earthquake," nor in "the fire," but His was "a still, small voice." What chance has the Spirit of God in the rushing lives of today? We need continually to offer the prayer, "God forgive me for the sin and the folly of a hurried life." In college I had a professor of Greek who was one of the most inspiring teachers under whom I ever sat. He was not a professing Christian and we were all surprised one Monday morning when he laid down his book and said, "Young gentlemen, some of you are studying on Sunday. You had better cut this out or you will not be able to pass my examination." Continuing he said: "My father died when I was a lad. I then had to support a widowed mother. I determined to get a doctor's degree at Johns Hopkins. I studied in almost every waking hour, seven days in the week. Finally one of my professors called me to him and said, 'You cannot complete this course if you continue to study on Sunday'." He told the teacher that he considered this absolutely necessary, that his funds were low, that he had to complete the training as soon as possible so that he might begin to receive a salary. The teacher replied that he had noticed at the early part of each week he was completely run down; that he was not conserving his strength; that he was going to wear out; and after much persuasion secured a promise from him that he would try leaving off the Sunday work. It was the professor's clear testimony that he proved beyond the shadow of a doubt that he did more work, of a better character, in six days than he had in the seven. God was making provision to meet a need which He had implanted in the human constitution when He set aside one day that calls men away from their usual vocations to the joy of worship, the rest of the heart, and the opportunities for the development of the spirit within.

The privileges of the Sabbath can be secured today only at a great cost. May I share with you an experience we have had in our own home, which could not be purchased from us for millions of dollars? We decided that even though it was wholly against the spirit of the age, we were going to try to make this one day different from the other days of the week. Some of our friends ridiculed the idea; others politely spoke of the "puritanical spirit"; others simply could not understand. During the other days of the week we would have sometimes fifteen or twenty boys and girls playing with our children in the yard or in the house. We let them all know that Sunday was our family day. At breakfast each Sunday morning we all repeated the fourth commandment. All the family went to Sunday school and to church. In the afternoon we would read portions of the Bible and the best stories we could find that would help nourish a spirit of love and service; we would sing and memorize some of the old hymns of the church, the catechisms and portions of the Bible; we would have popcorn, nuts, or the best of candy; we would talk over the sermon and other matters that were just a little apart from the themes that were so forcibly thrust upon us during the other days of the week. It became a happy home day and all of us came to regard it as one of the real privileges of our lives. Often we gave time to the children that might have added much to our own pleasure had we used it in other ways. When one child was between five and six he said, "Mother, I didn't use to like this Sunday business, but Sunday is the best day after all, isn't it?" At the cost of energy and time and self-denial, Sunday can still be made a day of rest and gladness and spiritual improvement to the household and provide the strongest bonds to bind the family together, and prepare all for the social relationships and duties of life.

For many years a real battle was waged to secure one day in seven

for the leisure and culture of the laboring man. Later, strenuous efforts were put forth to secure a half-holiday before the day of rest. Now the leisure time of all has been greatly extended and it begins to appear that we may have a thirty-hour week for labor in the near future. This will give leisure time, or spare time, or idle time to millions of people. A serious responsibility rests on the home and our religious and social agencies to meet these new conditions. Programs must be adjusted, a philosophy of work must be developed and the dignity, value, and joy of labor must be discovered and experienced, and opportunities for individual and social development must be devised for these leisure hours.

PRACTICAL AFFAIRS IN THE HOME

Parents should not be overcareful in shielding the children in the home from the trials and difficulties that all must ever face. Life is made stronger in the face of trials and grows more powerful as it struggles to overcome difficulties. In fact, some friction seems to be necessary for progress. The bird flies because the air resists its wings; the ship sails on because of the winds; the fish can swim because of the pressure of the water; the car moves on the steel track but is stopped when the rails are greased. James wrote: "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience, but let patience have her perfect work that ye may be perfect and entire, wanting nothing."[15] By keeping the confidence and revealing a sympathetic interest the child may be led into a more trustful attitude and a better understanding of the unselfish, "perfect" life. Whyte Melvin in his book *Bones and I* says, "You talk of self as the motive to exertion. I tell you it is the abnegation of self which

[15]James 1:2-4.

has brought out all that is noble, all that is good, all that is useful, nearly all that is ornamental in the world."

At one of the universities a few years ago a strong young man said in a very emphatic way: "There is no more religion for me; I had enough of that when I was at home." It would be hard to conceive of more contemptible words than these coming from the lips of a man. For one to lay the carelessness and indifference and sin of his life at the door of the mother and father who had loved him more than they loved their own lives is unspeakably contemptible. Parents do sometimes err; they may at times overemphasize some supposed religious obligations. But a serious error has seized hold of many minds as to the danger of putting emphasis on the religious training in the home. There is something in the boy and girl that responds to a sincere and loving effort of parents to meet the deeper needs of their spiritual lives. As knowledge, through experience, flowers into wisdom, as one begins to understand the supreme place of religion in the life of man, there comes ever-increasing appreciation of every influence in the home that tends to make God more real and His resources more available for life. The thoughtless speech of a few heartless individuals should not keep Christian fathers and mothers from fulfilling the most sacred obligation of life.

There is a great temptation in the home for a parent to do too much for the children. Even the little child is a mechanic and a builder. He must have exercise for his body; he should have some interesting employment to fill up the time. As soon as possible he should be taken into the partnership of the home and taught to bear his full share of the responsibility. Many fond parents try to relieve their children from all responsibility, and leave them practically nothing to do but to complain. The principal of a kinder-

garten in which were enrolled children chiefly from homes of wealth, said some time ago: "I discovered a new brand of paper from which most interesting articles could be made. The children were elated and were eager to remain at their work." In a short while a mother came and said, "Please tell me where you got that paper." The principal replied, "I will do nothing of the kind. That is the only thing I have found yet that will interest these children who have been so thoroughly pampered and humored at home. If I told you you would possibly order a load of it immediately and this would destroy the zest of the children."

The homes are not producing the socially minded men and women demanded for our complex and intimate living. A father of the past generation said to his son: "If you live and act aright you are as good as anyone in the world. If anyone else lives and acts aright he is just as good as you." A father today would say, "Don't develop an inferiority complex; don't grow a superiority complex." The social standard of Jesus is not based on birth or money or position. In His thought two men are equal, not because they have equal claims on each other but because they owe equal service to each other. "His gospel is not a declaration of rights, but a declaration of duties. He calls men not to become interested in rights but in obligations."

SPIRITUAL INFLUENCES OF THE HOME

Few influences are more helpful in the life of a child than that which comes from the reading or telling of stories. Dr. G. Stanley Hall said: "Let me tell the stories and I care not who writes the textbooks." And Dr. Richard G. Moulton declared: "Stories are the oldest form of transmitted culture, and the most formative." These, of course, should be at first brief, very simple, and oft re-

peated. The Department of Christian Education of the Presbyterian Church in the United States several years ago seized upon this truth and issued a large number of short stories that inform the mind and touch the heart. These have been translated into many languages, and the effect upon the lives of children is now read in the character and service of some of the strongest men and women of the Church. Such stories lead into a broad moral experience, a wide view of the spiritual forces available for life, and provide ideals which stimulate the character. The Bible stories are unsurpassed—they cannot be repeated too often if used aright.

The atmosphere of the home means more than one can tell. The great Christian convictions that steady life and give it meaning and power cannot be laid on the child like so many garments. A teacher of physics said to a friend: "If you burn a tree the residuum that you see is not elements taken out of the soil, but what comes out of the invisible air." Edgar Guest said:

"Home ain't a place that gold can buy or get up in a minute;
Afore it's home, there's got t' be a heap o' living in it."

How dreary and dense the spirit of the home grows when the parents give over to fear and fretful worrying. There are many problems to be faced and many difficulties to be overcome; they come day by day and hour by hour. They can easily overwhelm the spirit and cloud the atmosphere of the home. Paul formulated a philosophy based on his acceptance of the purpose of God as revealed in the course of world history, and tested by his own experience: "We know that all things work together for good to them that love God, to them who are the called according to His purpose."[16] The soul may find a place of rest and quiet in con-

[16]Romans 8:28.

templating the assurance, "As thy days, so shall thy strength be."[17] George Klingle beautifully expresses this thought:

"God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour."

Many men and women have found a command and a promise given through Paul to the Philippian Christians a source of abiding comfort and strength: "Have anxious thought about nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, AND the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus."[18]

"If the youth of today," said Newell Dwight Hillis, "are to be the leaders of tomorrow, and are ever to have power to stir their fellows, to correct abuses, revolutionize society, or organize history, they must, with the enthusiasm of love, ally themselves with God and His law, clothing that law with flesh until it becomes visible, clothing it with voice until it becomes eloquent, thrilling it with power until it becomes triumphant. Only love fulfills law!"[19] Surely Jesus who did so much for women and for children and for the home will be ever welcomed to the guest-chamber, and in His presence all the members of the household will be able to say with ever-increasing understanding and emotion, "For the love of Christ constraineth us; because we thus judge that if One died for all, then were all dead: and that He died for all, that they which live

[17]Deuteronomy 33:25.
[18]Philippians 4:6-7.
[19]*A Man's Value to Society*, Newell Dwight Hillis. © Fleming H. Revell, 1896, p. 183.

should not henceforth live unto themselves, but unto Him who died for them, and rose again."[20]

"O happy home, where Thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

"O happy home, where each one serves Thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee.

"O happy home, where Thou art not forgotten
When joy is overflowing full and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee."[21]

THE CHURCH

The Church is an extension of the family group; it is the outgrowth of the home. One of its most beautiful and suggestive names is the "Household of God."[22] Its members are those who have received the life that Christ came into the world to give, and are thereby adopted into the spiritual group of which God, in a peculiar sense, is the Father and Jesus Christ the Elder Brother.

There are many points from which one may view the Church. It has been referred to under many figures of speech: the household of faith, the household of God, the temple, the body of Christ, the bride of the world's Redeemer, the pillar and ground of truth.

THE CHURCH'S FUNCTION

A clear statement of the Church is made by Paul when he declares that the God of our Lord Jesus Christ, "hath put all things

[20] II Corinthians 5:14-15.
[21] Old hymn written by Carl J. P. Spitta.
[22] Ephesians 2:19.

under His feet, and gave Him to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all."[23] Of this body Christ is the head, of this organism He is the life. The Church is the body of Christ, a mystery which is seen in the union of the soul and body of man. This is the divine side of the Church. It is the duty and privilege of man, with His help, to complete the human side. This can be done only as each member becomes more and more like God and performs his proper function as a member of the body. The Church becomes the visible and effective expression of religion. It is in the world to nourish true religion in the hearts of men and to seek to bring men of good will into co-operative activity in human society. Religion, which is primarily the life of God in the soul of man, is a normal and an essential factor in the full development of every individual and it is the only basis on which a lasting social order can be built. To neglect this is to build on the sand. Dr. Richard C. Cabot declares that religion "is the most searching, inclusive and profound activity possible for the individual since it reaches to the depths of personality and frees its most powerful motives." The Church deals with the springs of action—the intellect, the feelings, and the will. Religion has to do with the whole man in all of his relations to the universe, to God, and to his fellow men.

The Christian Church, therefore, seeks to set forth to the world and to exemplify in its corporate life, and in the life of its members, facts and principles which are eternal and which are fully revealed in all their splendor and power only in the life and teaching of Jesus Christ. The centre of its message and the secret of its life is that God is a just and loving Father, that in Him and from Him is all life, that man by sin has turned away from life into the ways

[23]Ephesians 1:22-23.

of death, that God sent His own Son into the world not to condemn the world, but that the world through Him might be saved, that whosoever believeth in Him shall not perish, but have everlasting life, that love is the motive and guiding power of the good life, that the achieving for the personality of its largest development and using this "perfect" man in building up others through service is the end, that the law of love and sacrifice is the law of life, and that power and personal guidance are provided in Christ who comes into life and gives life.

These truths proclaimed by Christ and exemplified in His life are not new principles of life. They are the original law of the universe—they were ever in the heart of the Eternal. Although revealed in their spiritual completeness only by Christ they are universal and eternal. It is the duty and high privilege of each individual who comes to the knowledge of the truth, and also of the Church of the Lord Jesus Christ, to make known "the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit"—"and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."[24]

Ages before the special revelation on these great themes came to the Jewish race, men in all nations were under a divine Providence. God has ever been the God of the human family. "This is my Father's world." By a long way of speculation and experiment men sought to know the universe in which they lived, to feel at home in the world, and to discover the secrets of successful living and the conditions under which they might satisfactorily live together. They sought security, fellowship, and development. In all the

[24]Ephesians 3:5 and 9.

world there were rich stores of knowledge which throw light on these vital questions. There has ever been that "true Light, which lighteth every man that cometh into the world."[25]

LIGHT FOR ALL

The Church seeks to make plain the principles of life and to attract men to live by them. In his letter to the Romans the Apostle Paul declares that the nations are justly condemned because they have not the excuse of ignorance, since to all men everywhere has been given a competent revelation of the character of God. "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."[26]

At Lystra Paul, after reproving the people for attempting to deify him and Barnabas, pleaded with them to "turn from these vanities unto the living God, who made heaven and earth and the sea and all things that are therein: who in times past suffered all nations to walk in their own ways," and reminded them of their obligation to Him: "Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."[27]

The Church can teach and illustrate in the life of its members these great truths: That all who love and obey the living God experience a new birth and become a new creature, with new

[25]John 1:9.
[26]Romans 1:19-21.
[27]Acts 14:15-17.

thoughts, new love, new purposes, new power, new life; that man is justified by faith and "the just by faith shall live." This new life is to come not from outward forms and ceremonies, not by logic and speculation, not by strain and stress, but by grateful recognition of and trust in the Source of light and life, the quickening power of His Spirit, and the conforming of human life to the plan and purpose of the universe. Thus may man come into life—the good life—the life of the spirit. "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."[28] The condition of the world is due to moral blindness caused by the failure to comprehend the plan and purpose of God and the nature of the divine perfection. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."[29] The Church is in the world to bring knowledge and light to men.

A BINDING OBLIGATION

Those people who have only the revelation of God in His works and in their hearts, aided by the obscure tradition which has come down to them, need and should have the clearer light of the gospel. Even now in this age, and in this land, *we* "stumble at noonday as in the night."[30] Special light was given to Israel that in them should "all the nations of the earth be blessed."[31] This is the purpose of God in the Church today and in each life, and so Paul, recognizing this fact, declared, "I am debtor both to the Greeks and to the Barbarians: both to the wise and to the unwise."[32] "For I am not

[28]Romans 8:13.
[29]Romans 10:3.
[30]Isaiah 59:10.
[31]Genesis 26:4.
[32]Romans 1:14.

ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."[33]

The Hebrew nation had begun to believe that the truth and the kindness of God were entailed and that none could enjoy them except those who had Abraham as their father. Jesus clashed with this bigoted idea of the Pharisaic theology when He reproved the faithlessness of Israel and proclaimed the broader Fatherhood of God. When He spoke of Elisha's mission to the widow of Sarepta, although there were many needy widows in Israel; when He recalled the healing of Naaman the Syrian, when there were many lepers in Israel—the scribes and lawyers around Him raved. God had declared: "All the earth is Mine." The same truth was brought to Peter, who was slow to receive it: "In every nation he that feareth God and worketh righteousness is accepted with Him."

The Church is called to witness to these eternal truths; to form a brotherhood which shall unite in love and worship and service those who have been born of the Spirit; to found a school to educate those who in turn are to teach others; to provide patterns of the power of God, Who changes men who were formerly in their personalities "divided and consciously wrong, inferior and unhappy" into men who are "unified and consciously right, superior, happy" and unselfish and loving, "in consequence of their firmer hold upon religious realities," and by the new birth of the Spirit. The Church has recognized this duty and with varying degrees of fidelity has fulfilled its mission. Lecky in his *History of Morals* said: "Unlike all pagan religions, Christianity made moral teaching the main function of its clergy, moral discipline the leading object of its services, moral dispositions the necessary condition of the due performance of its rights." And then he writes in his

[33]Romans 1:16.

History of Rationalism: "The history of self-sacrifice during the last eighteen hundred years has been mainly the history of the action of Christianity upon the world. Ignorance and error have no doubt often directed the heroic spirit into wrong channels, and sometimes even made it a cause of great evil to mankind; but it is the moral type and beauty, the enlarged conceptions and persuasive power of the Christian faith, that have chiefly called it into being: and it is by their influence alone that it can be permanently maintained."

In an address delivered in 1909, Woodrow Wilson, then president of Princeton University, said: "To my thinking, the Christian Church stands at the center not only of philanthropy but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentient and thinking life. And the business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the great world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life."

The Church has often made mistakes. It has frequently grown weak and faltered. It has sometimes seemed to forget its real purpose in the world. It has sometimes grown timid and afraid. The late President Faunce, of Brown University, gave a message of encouragement and challenge to those who are timid or discouraged or defeated: "Just when the pulpit had become cautious in affirming the belief in immortality, then came John Fiske to exalt in the name of cosmic philosophy such belief as 'an act of faith in the reasonableness of God's work.' Just as we were thinking that religion must be more modest in the presence of science, comes even Professor Huxley to declare that 'science teaches in the clearest and

strongest manner the Christian doctrine of entire surrender to the will of God.' When our faint hearts are wondering if it is any longer safe to say 'I know,' Sir Oliver Lodge comes forward to affirm a spiritual life with unchanging standards and undying hopes."[34]

THE CHURCH UNDER FIRE

The Church has always been under a fire of criticism. Some of this has been just; some has come from a misconception of its place and function; some has arisen in the minds of men who are hostile to religion. Today the Church is blamed because of the "spiritual illiteracy" of this generation, the "sordid temper of our times," the "eclipse of the good old ideals," "the failure of culture," "the exclusiveness" that separates mankind. The catalogue of accusations is long, the range is wide, the temper at times is fierce. Our age is rather harsh in its judgment; some of its pronouncements are cruel. However it is good "to see ourselves as others see us." In order to improve, the Church should know its weakness, and those who point out its errors render a real service. Each attack should lead to a deeper loyalty to Christ's ideal, a clearer resolve to remedy defects, and more thorough preparation for aggressive endeavor.

The Christian forces have not always made their message plain and have often failed to impress on their own members the broad and deep truths by which men must live if they would experience life indeed. Many years ago the great preacher F. W. Robertson said: "Christianity is too much preached as a theology, too little as the religion of daily life; too much as a religion of feeling, too little as a religion of principles; too much as a religion only for

[34] *The Educational Ideal in the Ministry*, W. H. P. Faunce. © The Macmillan Company, Publishers, 1911, page 83.

individuals, too little as a religion for nations and the world." The world has suffered much because of its errors of emphasis and lack of definiteness. More earnest heed must be given to these things. Representatives of the Churches both in Great Britain and the United States examined the religious life and spirit of their soldiers. The findings should have aroused the Church to deeper thought and better planned action. Both reports showed the lamentable ignorance of the soldiers in the World War concerning the nature and meaning of Christianity.

The report of the British Interdenominational Committee contains this paragraph: "That probably four-fifths of the young manhood of our country should have little or no vital connection with any of the churches, and that behind this detachment there should lie so deep a misunderstanding of the faiths by which Christian men and women live, and the ideals of life which they hold is, perhaps, the most salient factor of our evidence. Here is an alarming fact, which is, surely, clear proof that something somewhere has gone gravely wrong, and that the hour has come when we must discover the hidden causes of the evil and do what may be done to set things right."

The report of the American Committee on the War and the Religious Outlook declared: "The testimony that we have received goes to show that if a vote were taken among chaplains and other religious workers as to the most serious failure of the Church, as evidenced in the army, a large majority would agree that it was the Church's failure as a teacher. We have not succeeded in teaching Christianity to our own members, let alone distributing a clear knowledge of it through the community at large." This is no captious criticism. It is a lamentable condition. Has the Church, its officers and members, taken the situation seriously?

EDUCATORS AND THE CHURCH

Not only is the Church charged with failure to educate in an adequate way its own membership, but many cultured, socially-minded men and women, who themselves are Christians and who are seeking the development in other lives of many of the marks of character which are the fruits of the Christian religion, believe that the Church is so divided it cannot effectively help in our schools where its help is most needed, and that it will not allow the teaching of religion in public education. There are some serious difficulties here; they should be met not by crimination and recrimination but in an humble, earnest, hopeful, Christian spirit of co-operation.

Many of our public educators and others have centered their attention on the divisions of the Church; they claim it is weakened and incapacitated by "the sects" into which it is split. They now simply ignore the Church in their plans; they sometimes speak of it rather scornfully. The National Education Association is a great representative organization of the public educators of our land. It is composed of superintendents, principals, teachers—many of whom are loyal members of various Churches, many holding high office in the same. They are not anti-Christian, they are not small faultfinders, they have not lost their faith in right and in God. They are a mighty force in the land. To show the spirit of many of the leaders of this Association and its need of the Church and the Church's need of its help, read this editorial by Joy Elmer Morgan, editor of *The Journal of the National Education Association:*

"In times of darkness and confusion the supreme need is light. The light of great ideals has been the saving force through all the centuries—richer in vitality than any race, more abiding than empires, more enduring than monuments of stone. Ideals are practical. Like the beacons that guide men through the seas and the air,

they are most needed in times of storm and difficulty. Some nineteen hundred years ago Jesus Christ gave to mankind the greatest body of idealism the world has known. With none of the trappings of classroom, curriculum, grades, or degrees; in an age crushed with ignorance, superstition, brutality, and corruption—by the mere force of living and teaching—Christ started a new epoch; an epoch so significant that the calendar dates from His birth; so powerful that it has changed the whole course of human events; so beneficent that untold millions of men have been lifted higher in the scale of life. Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism, and the confusion of today may give way to the fairest dawn the world has seen."

The Department of Superintendents of the National Education Association appointed a committee to study Character Education. This Committee in its report made in February, 1932, named the "agencies of character education": "(1) the family; (2) the community; (3) industry; (4) the church; (5) the institution of private property; (6) the press; (7) the cinema; (8) the radio; (9) modern transportation; and (10) other agencies." This comment is made on the Church: "The position of the church today is one of confusion and uncertainty. It has lost much of the authority with which it at one time was clothed. If it faces the problems of the age, it must speak with a faltering voice. Only when it employs the

outworn dogmas of the past and appeals to certain of the traditional prejudices of the people does it appear to have confidence in its own pronouncements. But in that event it reaches an ever-contracting circle of adherents."

TIME TO AROUSE

The fact which should give the clearest warning to the Church and cause the deepest "searchings of heart" and arouse the most sincere "resolves of heart"[35] is that to an increasing extent the Church today is ignored and regarded as outside the circumference of the practical affairs of life by a large number of the forward-looking citizens of America and other countries of the world. This is in part a natural result of the separation of Church and State (to which practically all Christians in the United States are committed) and to the exclusion of the teaching of the Bible and of definite Christian truth in the public schools, to which the Church has also given its consent. The far-reaching effect of a misunderstanding of the relation that should exist between Church and State, Christianity and Education, was seen by a statesman and Christian educator who wrote in 1899: "The gradual separation of Church and State, while it has removed many occasions for strife and discord, and has given opportunity for a freer development of civic and social forces, has, at the same time, resulted unfortunately for the Church itself, considering the influence which it ought to exert in modern society. The natural tendency of all religions to separatism and exclusiveness has led the modern Church to withdraw itself, to give undue emphasis to its own organization, its services, and its communion. It has forgotten to a certain extent that it is a means and not an end; that it is an institution which has grown up because, through the co-operation of Christian people, the work of bringing the world to

[35] Judges 5:15-16.

God can best be carried on. I do not forget how precious are the advantages which any church affords its own members by the way of inspiration, of comfort, and care. I would not overlook the fact that the Church, more than any other force, illustrates the blessedness of giving, not only in the good it accomplishes, but in its reaction upon those who share with others. But it is charged that it does not hold a position of supreme leadership in the great social movements of the present time and that it does not always recognize these movements as the real, legitimate on-going of God's Kingdom. It may be said of the clergy, as of all who are identified with our churches, that we find the greatest possible variety of opinion and expression concerning the work of other forces. Many of our pastors are prophets in pointing the way to those conditions in which human selfishness will be overcome and men and women will live, not for themselves alone, but for one another. It is apparent, however, that the Church as a whole is so hopelessly divided into sects and is so largely employed in denominational enterprise that it cannot become a unifying principle in the civic and social movements of the day. In any community where it has been found desirable to secure the co-operation of good people for some worthy public end, it has been found necessary to form an organization independently of the churches and free from any suspicion of denominational influence."[36]

This opinion of Dr. Dutton is, I believe, being accepted by an increasing number of men and women all over the world. Many of these do not overlook the fact that the final test of religion is in the power of its inspirations: that it has to do primarily with the thoughts and intents of the heart, that it calls men to get right with God and His eternal laws, to open their hearts to the Spirit's in-

[36] *Social Phases of Education,* Samuel Train Dutton. © The Macmillan Company, Publishers, 1899, pages 188-9.

fluence and power, to help build up the Kingdom of God which is above all and should influence all the systems of men, and to recognize God as our Father and His Church as God's family. Whether this criticism of the Church be true or false many believe it is true. Certainly the attitude of many towards the Church has changed. Much of its present influence is unseen; it is much more powerful than many suppose.

Careful study will show to an unbiased mind that the divisions of the Protestant Churches in America are more apparent than real, and yet it is very difficult to bring the forces of Christ into united action. I am not referring to organic union; for if all the denominations were brought together tomorrow and human nature remained as it is, there would be some division started within a week. Possibly instead of having a Church we would have something like a mob. Until we have progressed further in learning how to live together and how to enlist and develop the forces and arouse a proper *esprit de corps,* we must seek to make these different Churches effective, co-operating Divisions. The American Expeditionary Force in France was made up of divisions; the world did not point to them with scornful disdain and claim there was lack of unity. They were well-disciplined, co-operating regiments. The Church must learn to co-operate—or it will deserve the condemnation of the world and continue to grieve the heart of Him who prayed, "That they all may be one."[37]

DEVELOPING A FELLOWSHIP

There is need today that the visible Church provide the closest and broadest fellowship for individuals.

The plan of Jesus should be more carefully studied. There is great need for more intimate, spiritual touch of personalities. "He

[37]John 17:21.

appointed twelve that they might be with Him, and that He might also send them forth to proclaim His message."[38] Such groups should be formed in every Church. The Young Men's Christian Associations were made powerful and effective through "personal workers' groups." The Christian Endeavor and other early young people's organizations had committees which conferred and planned about spiritual things in a personal way. The Yoke-fellows' Bands, the Department of Spiritual Life and Evangelism of the organizations of Men, Women, and Youth have helped develop a spiritual fellowship. The so-called Oxford Groups today are apparently meeting a long-felt need. We have gotten too far away from the time foretold by Malachi: "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels."[39]

There should be a more helpful fellowship between the various branches of the Church. There are many more fundamental doctrines, and these are of great importance, on which the various divisions of the Christian Church agree than commonly supposed. The great fact that "God was in Christ reconciling the world unto Himself," His life and death and resurrection, His precepts and promises, the hope of immortality, human duty and responsibility, are recognized by practically all. Every follower of Christ should try to distinguish between the essential and the non-essential. We cannot all think alike. We rarely ever fully agree on the exact terms to express any thought. I have gathered more than five hundred and fifty definitions of education—a thousand and more addi-

[38] Mark 3:14.
[39] Malachi 3:16, 17.

tional could be secured. Life and education, God and infinity, cannot be bounded by words—the human mind cannot take in the immensity of these great facts. That is one thing that makes the Bible so real and helpful. It is a book of life, it gives the mind of God, in the language of men, expressed in human experience. One writer gives one side or one angle, another gives another.

The Church today should plan to simplify its message. Theology is the queenly science. In its rightful place it is useful and essential. But some of the truths it proclaims are clothed in phrases hard to understand. The outcry about creed is absurd—every man who thinks has a creed. What the world needs was thus expressed by the Greeks, "Sir, we would see Jesus." Many of the words we commonly use in expressing our Christian faith and hope are not familiar to the world. A banker of devoted, humble, Christian spirit said, "I love my pastor, his life is a benediction to me and to my family, but I miss so much in his sermons. He uses a theological phrase with which I am not familiar; I begin to mull over it and when I have about decided what was meant and bring my attention to the sermon again, he is miles ahead of me. I do not catch up; I go back to the countinghouse language and problems." This was a loving criticism of a devoted friend. I urged him to talk to his pastor about it. I have always been interested in Peter's reaction to some of "Brother Paul's" thoughts and phrases in his epistles: "in which," said Peter, "are some things hard to be understood."[40] Some of the teachers in our schools today should beware of the technical methods and difficult language they use. Stiff logical analysis, cold formulas, and abstract statements are all right in their place but are not effective in the minds of those who do not understand. Paul issued a powerful warning to the Corinthian

[40]II Peter 3:15 and 16.

Christians about this error: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."[41] Many people who hear our sermons, or our lessons as teachers, or our conversation, simply do not know what it is all about.

Words cannot express the comfort and peace of my soul, when in my student days, after wading through volumes of deep and often obscure thought, there would come to my memory the picture of Jesus as He rebuked the proud and conceited throng about Him and said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight."[42]

"I have a life with Christ to live,
But ere I live it, must I wait
Till learning can clear answer give
Of this or that Book's date?
I have a life in Christ to live,
I have a death in Christ to die;
But must I wait till Science give
All doubts a full reply?

"Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning life, and death, and sin,
Let me but creep within Thy Fold, O Christ,
And at Thy feet, take but the lowest seat;
And hear Thy loving Voice repeat
In gentlest accents, heavenly sweet,—
Come unto Me and rest!
Believe Me and be blest!"[43]

[41] I Corinthians 14:8-9.
[42] Matthew 11:25-26.
[43] *The Life of Fuller Purpose,* J. Stuart Holden, p. 121. Author unknown.

Jesus did not put His teaching in philosophical form, which often is so confusing to the human mind. He made it plain so the child could understand. He even said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."[44] He chided His hearers for their turning away from Life as they sought life for themselves: "Ye search the scriptures for in them ye think ye have eternal life: and they are they which testify of Me, and ye will not come to Me that ye might have life."[45] This thought is beautifully expressed in Mary Ann Lathbury's hymn, "Break Thou the Bread of Life":

"Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O living Word."

The Church is sometimes charged with bigotry and sectarianism. Some of the contentions that are publicly carried on seem to substantiate such a charge; it is a serious blemish in the eyes of the world. It causes some to feel that the Church is afraid to face the truth, that a man cannot be a Christian and be free. This is a grave misapprehension. The Christian has nothing to fear as he seeks to follow Him who is the Truth. He recalls the counsel of Paul, "For we can do nothing against the truth, but for the truth."[46]

When the message of life is made plain and reaches the head and the heart, men and women are changed by the Spirit of Life. In his book, *The Expansion of Religion,* E. W. Donald says that an impartial study of the influence of organized religion shows that "Society confidently counts upon organized religion to champion every thoroughly ethical question which arises. Society invariably turns to the Churches when some extraordinary issue demands an untiring, undaunted advocate." Senator George F. Hoar in refer-

[44]Matthew 18:3.
[45]John 5:39-40.
[46]II Corinthians 13:8.

ring to the Church in New England of an earlier date said: "The Meeting Houses were power-houses from which went the spiritual and moral inspiration which inspired and controlled the whole life of the people." From this fellowship of kindred souls, this stimulus of social worship, this centering of the thought on God and His purpose, has come inspiration, vision, and perfecting of character of many of those who determine the policy and guide the activities of other social groups both small and large. This influence of the Church can be multiplied if the members may be united in the two great functions of the Body of Christ—revealed in its message of life and its service of love.

THE CHURCH'S MESSAGE OF LIFE

There is a great need in the world for men and women who know the good life and who in joy or in sorrow, in grief or in pain, in prosperity or adversity, live it on the highest level. Paul exhorted Timothy to be a "pattern for the believers in word, in conversation, in charity, in spirit, in faith, in purity."[47] The world is too busy to go to books—but they read the life of the Christian and they judge the value of religion by what they see. It is much harder to keep one's life clean than to try to clean up the lives of others.

THE PERSONAL ELEMENT

How may more of the Christ life be released? It must be done through human lives, inspired and nourished by the home and the church. More than sixty years ago D. L. Moody heard words that moved him as he had never been moved before, uttered by an humble Christian: "The world has yet to see what God will do through the man who is wholly consecrated to Him." It revolutionized Mr. Moody's life and made him a pattern Christian for all

[47] I Timothy 4:12.

time. There is just one secret of such a life. Mrs. Browning asked Charles Kingsley, "What is the secret of your life? Tell me, that I may make mine beautiful, too." He replied, "I had a Friend."

John Ruskin says: "You have various lives of Christ, German and other, lately provided among your severely historical studies—some critical and some sentimental. But there is only one light in which you can read the life of Christ—the light of the life which you now live in the flesh, and that not the material, but the won life—'Nevertheless I live, yet not I, but Christ liveth in me,' gotten through faith in the Christ of history." The great German leader of the Reformation was wont to point to his heart and say, "Luther is not here: he has moved out, Christ lives here." Paul said, "Christ liveth in me."

The real purpose and work of the Church is to point men to God, to inspire them to more Christ-like living and service and to provide a group for mutual service and help. This is to be done by clearly understanding God's message about life, its mission, its purpose, and its unlimited power when it takes hold of the limitless resources of God.

There is a heart hunger for reality, a longing of the soul for God as the Source of life, a desire for joy and fellowship that is intense in the world today. The soul reaches out for God. Much of the restlessness and despair of this age is caused by this nameless longing, although the proud be ignorant of it and the haughty acknowledge it not. The Church is in the world to minister to this human need: To hear the cry of the soul, "to whom shall we go?" and to lead the seeker to God through Jesus Christ; to understand the vain strivings of man and to call in His name, "Seek ye first the kingdom of God and His righteousness and all other needed things will be added to you"; to see the follies and failures of men and to whisper

in the ear the message of Christ, "apart from Me ye can do nothing." The Church will insist that no question which concerns human life is merely secular, merely economic, merely material. All human life in its essence is spiritual and can be guided and strengthened by the Holy Spirit.

The Church must be interested in men and their lives, in communities and their problems. It cannot follow Christ and become a group of separatists, it cannot reveal His spirit and live as ascetics. It cannot stand aloof from men and their struggles and claim fellowship with Him who "when He saw the multitudes was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd." Unless the Church keeps close to Christ it will lose its power and influence. In a letter received from a prominent editor recently are these words: "It becomes more and more apparent to me that our churches have been very largely swept away by the spirit of the times—swept away in particular from a vital belief in the presence of Christ." Christ alone can supply both the ideal and the power of the ideal. He is not only a teacher and a leader, but an inspirer; not only a guide, but the life which will give life; not only a companion, but a friend who will bind up the broken heart, give strength to the weak, and heal the sickness of the soul.

A MESSAGE OF SYMPATHY AND LOVE

The Church will develop a spirit of interest and sympathy in its members as it more intelligently understands and more loyally follows the example of Jesus. This spirit is greatly needed. Some people have not had a good start in the race of life; some have suffered from harsh judgment as well as from hard circumstances; some are lonely and needy. General Booth of the Salvation Army

said that usually the first impulse to a better life came to sinful men and women when they realized that some one cared for them.

"When He lived on earth abased,
'Friend of Sinners' was His name;
Now above all glory raised
He rejoices in the same."

The Church cannot afford to fail in its vital and most important work of bringing men into personal relationship to Jesus Christ. It will save and renew its life, as it brings life to men. This will be accomplished not primarily by argument and exhortation but by a sympathetic knowledge of the need of lives and loving endeavor to bring men to Him. The great call of the Gospel is "look and live" and "believe on the Lord Jesus Christ and thou shalt be saved." The earnest, humble sharing with others by consistent Christians of the experience of the joy and peace and the hope which they have found in Christ is essential to the larger development of the Christian life and of the influence of the Church.

Those who represent religion have often sadly misrepresented it. Some have distorted its meaning, misused its power, and failed to live the doctrines they professed. Others have been cold and indifferent to human need or have proved selfish and unkind. Jesus chose twelve to be with Him for a little time while He was on earth: One cursed and swore he had never known Him; another betrayed Him for thirty pieces of silver. Jesus knew there would be those who would sin and repent, and those who would be with His people but not of them, and would go away. He said let the tares and the wheat grow together until the harvest. Christianity cannot be judged alone by those who profess to have it. George Eliot in *Janet's Repentance* suggests a great truth: "Religious ideas have the fate of melodies, which, once set afloat in the world are

taken up by all sorts of instruments, some of them woefully coarse, feeble, or out of tune, until people are in danger of crying out that the melody itself is detestable." The Church does suffer today because of the failure of some of its members. Lyman Abbott said, "When a boy I heard my father say that if by some miracle God would change each cold, indifferent Christian into ten blatant infidels, the Church might well celebrate a day of thanksgiving and praise." Dr. Abbott said, "I did not understand then what my father meant. I know now." There is no place for the lukewarm, unfaithful, cowardly Christian.

The Church must emphasize the truth that Jesus calls men to a life of faith. By faith He means a simple, childlike confidence in the love and kindness of the Heavenly Father which renews the man and imparts courage to go forward, doing the best he can and looking to Him for needed guidance and power. There is much misunderstanding of the meaning of faith. It is not a mere intellectual assent to truth; it is not merely an attitude of the mind. The faith that redeems a man's life and brings courage to his heart and strength to his life involves the use of all of the faculties of his being in action. The Apostle Paul describes such faith as "faith which worketh by love."[48] There are three tribunals before which man must appear. When he stands in the presence of the Eternal, the new creature born of the Spirit through faith in the grace and love and sacrifice of Jesus Christ is the only thing that will avail: "By grace are ye saved through faith, and that not of yourselves: it is the gift of God."[49] When he appears before the bar of public opinion his life and work will be the basis of judgment: "By their fruits ye shall know them."[50] When he stands at the bar of his own

[48]Galatians 5:6.
[49]Ephesians 2:8.
[50]Matthew 7:20.

conscience, love which he has to God and to his fellow man will prove his justification: "We know that we have passed from death unto life because we love the brethren."[51] Our lives, therefore, are redeemed, enriched, and strengthened only by a "faith which worketh by love."

THE CHURCH'S SERVICE OF LOVE

It is certainly the Church's duty constantly to summon every follower of Christ to sympathetic understanding of the conditions of the lives of men and women and children and by sincere and Christ-like efforts to help them into the Christian life. Dr. W. H. P. Faunce said of the Church: "There is no other organization so well fitted to inculcate the great elemental virtues, and develop the primary motives as is the Christian church. There is no other individual in the community so clearly called to ethical leadership as is the minister. If the entire aim of Christianity is to make good men, one of the chief duties of the minister in a transitional era is to explain what goodness is."[52] Walter L. Lingle says: "If the Church is going to teach men to live in all the relationships of life according to the principles of Jesus, she must let men know what those teachings are, and she must make it clear that it is the duty of Christians to apply those teachings to business and to all kinds of social problems."[53] The principles must be exemplified in life and service.

All of this must be done at the proper time and in a spirit of meekness and love. Surely the Church, if it follows Christ and the writers of the Old and New Testament, will cry aloud and spare not as it faces the effect of the immorality and selfishness of the

[51] I John 3:14.

[52] *The Educational Ideal in the Ministry,* W. H. P. Faunce. © The Macmillan Company, Publishers, 1911, p. 121.

[53] *The Bible and Social Problems,* Walter L. Lingle. © Fleming H. Revell Co., 1929, p. 188.

community on the tempted and tried whom it seeks to serve. It is wise to preach often on morals, sparing none, but it is well to remember that a few weeks before an election the people of the United States are not wholly normal people. It is all right to condemn and warn but this should be done from a broken heart. It is well to try to unite in a spirit of love all the members of the Church in civil, social, and philanthropic efforts that should be made, but it is not well to compromise the Church and issue in its name specific panaceas for definite ailments. I think Rabbi Silver has well expressed this thought: "When religion speaks of truth, justice, peace and love it voices its own essential genius and men may be moved to hearken unto it. But when it loses its own prophetic voice and becomes the echo of the state, it turns into a deception and a most dangerous beguilement. The church must be the guide, the critic and the censor of the state, never its tool."[54]

The "Kingdom of Heaven," mentioned so often by Matthew who wrote for the Jews, and the "Kingdom of God," the expression of the same thought used by Luke who wrote for the Gentiles, has been variously defined and applied by different schools of thought. I believe, however, all will agree that it has reference to the spiritual nature of man, that it includes the qualities and possibilities that differentiate man from the lower animals, that it demands the proper use of these in living the good life and in meeting the responsibilities that inhere in social living. In the mind of Jesus it certainly represents a society in which the citizens are becoming more like God and in which all human relationships are being more perfectly conformed to the will of God. It calls all to a better life and a more loving service.

The Church is not an economic or political institution. It is not

[54] *Religion in a Changing World*, Rabbi Abba Hillel Silver. © Harper & Brothers, Publishers, 1931, p. 90.

qualified by expert knowledge and experience to function in these fields; it is not called upon to do so. But it does have a message for the men and women who compose these and all other groups. Its duty is to provide thought and moral and spiritual inspiration, and to remind of Jesus' teaching that love is the practical basis on which to build human relationships. It is forever to proclaim that God's will is a good-will, and that the Church will ever seek to promote and develop that which is just and unselfish and helpful in making men and women and children more like God. It cannot apply absolutely and in detail the sayings of Jesus, for He did not teach that way. He did not denounce slavery, for instance; but when He gave to the world the Golden Rule and the Beatitudes He signed the original emancipation proclamation which has freed the slaves of the world. When individuals and groups understand Jesus' meaning of love and of sacrificial service and accept these as the motive and guide of their lives, the great social, economic, and political problems will be solved. Jesus dealt with the spirit and attitudes of men—not directly with programs of the social order, but He did develop in man the dynamic and incentive that must find expression in ministering to the individual and social needs of men and He revealed the fact that man is part of an organism through which God is working out His purpose for the world. This renders it impossible for a Christian to be individualistic in his ethics, or selfishly nationalistic in international relations.

It is an important duty of the Church to produce men and women of faith and good-will and to inspire them to live unselfishly and to live co-operatively together. "It can thus become the manual-training school of social life rather than the exclusive agent of social service."[55]

[55] *Jesus on Social Institutions,* Shailer Matthews. ©The Macmillan Company, Publishers, 1929, p. 137.

The Church must use larger Christian strategy in co-operation with other agencies in the community—giving inspiration and experienced workers to them. Many of these have been established as auxiliary to the Church. Some of them can perform, without embarrassment, tasks that could hardly be accomplished on account of the spiritual nature of the Church. This does not mean, of course, that the Church as a body has to endorse formally these agencies or become organically connected with them, but it does mean that the members of the Church should be inspired and guided to use these instruments for the service of their generation by the will of God. As an example consider the Young Men's Christian Association. For many years the Association was regarded as an arm of the Church. It reached boys and men at their leisure time and when temptations pressed hard upon them. It helped to train their minds and bodies and souls. It was in charge of Christian men and it had high Christian ideals before it. In some way this agency and at least part of the Church have become largely separated. A prominent Association Secretary said some time ago, "There are some Christians who would help a non-Christian organization in preference to the Y. M. C. A." I am fully aware that many mistakes have been made by this agency, that its leadership, like the leadership of the Church, has not always been sympathetic and co-operative, that some have seemed to turn away from the faith. However, the Associations have always been locally autonomous and it has been possible for the local community to shape its policies and to impart to it its spirit. Four years ago a commission of forty men in the United States and Canada was appointed to re-state the purpose and message of the Young Men's Christian Association. Those of us who had the pleasure of engaging in that work were greatly encouraged to discover the faith in Jesus Christ as our Divine Lord

and Master and the evangelical purpose in the hearts of so many of the Secretaries, practically all of whom were officers or prominent members in the various churches. If the Church should turn its back on an agency like this it assumes a tremendous responsibility for supplying some substitute which can better do this work. Its thought and effort should be given not only to the youth in the homes of its own congregation, but to the ever-enlarging group of those in the community who have no connection with the Christian Church. It would be well to think very carefully of the other agencies of somewhat similar connection in our communities, such as the Young Women's Christian Association, the 4-H Clubs, and the Boy Scouts. If these efforts fail or if those in charge lose the vision of high spiritual service, whose fault will it be? It is not much to the credit of the Church that it is simply drifting with regard to many of these community efforts that so greatly need the guidance and help and spiritual power of men and women who, through the Church, have been developed as individuals able to function as members of society. Other groups are alive and active: The proprietors of commercialized amusements are sometimes directly, at other times indirectly, connected with commercialized vice in all its hideous ramifications; the publishers of vile magazines masquerading under titles of true stories, physical culture, and other misleading and false representations; the promoters of gambling devices and resorts which are bringing ruin to thousands each year; the groups which promote and conduct the beer gardens and saloons—whether known as restaurants, drug stores, or dispensaries—are alive, active, and united to protect their enterprises and to secure their customers. Every Christian man and woman should help plan, and as far as possible, co-operate to improve the conditions that surround the men and women and boys and girls

of each community. The Church has a duty to inspire and guide their lives.

"When the Church does manifestly become the organ of the Divine Love, visibly creating a type of loving and lovable men and women found nowhere else, whose lives are as lamps borne before the feet of the weary and lost, then the world, now hostile or indifferent to the Church, will love the Church even as by instinct it loves Christ. Such lives have been lived and they are, even to those who have the least instinct for religion, the most sacred memories of history, and the most inspiring. Such lives may still be lived by all who love the Lord Christ Jesus in sincerity."[56]

Can the Church of Christ survive this age of revolution, change, and materialism? Many anxious hearts all over the world are asking that question. But all the changes and catastrophes of our own day are small things compared with the world which the eleven disciples faced at our Lord's ascension. Turning to face that embattled, hostile world, they took with them for shield and sword and spear, the words of His last command: "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."[57]

[56] *The Empire of Love,* W. J. Dawson. © Fleming H. Revell Co., 1907, pp. 179-180.
[57] Matthew 28:18-20.

Of the true Church, the Brotherhood of Believers, we can truthfully say:

"O where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

"We mark her goodly battlements,
And her foundations strong;
We hear within, the solemn voice
Of her unending song.

"For not like kingdoms of the world
Thy holy Church, O God;
Though earthquake shocks are threatening her,
And tempests are abroad.

"Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not built with hands."

CHAPTER VI

THE SOCIAL GROUPS—*Concluded*

Our public schools: Seek to educate all the children of all the people; growth, influence, opportunity, confidence of the people.

Religion lacking in schools: All is not well, dangers foreseen; ignorance or indifference as to the situation; religion needed; great cultural values lost in excluding the Bible; man incomplete without religion.

The Church group in education: Christianity a teaching religion, Jesus the Master Teacher of the world; church and home; the local church's responsibility in the hour of worship, in the lives of its members, through other agencies; the church school; the vacation church school.

The Church at the State and independent universities: An urgent call to action, gratifying results.

The Church college and seminary: Fruitful efforts in past, present need for better support, need for the college today, dangers faced, distinctive work of the Church college, united action demanded, processes slow but powerful.

VI.

THE SOCIAL GROUPS

(*Concluded*)

OUR PUBLIC SCHOOLS

The public schools of the United States present the largest effort ever made in the history of the world to give an education to all the children of all the people of a country. They are constantly growing in number, in influence, and in efficiency along many lines. Year by year they assume larger responsibility for the physical, mental, and social development of the boys and girls. The influence of the teachers and the associations of the school are of broad and lasting significance. The school receives the children at a very early age, when they are growing rapidly in body and in mind, at a time when they are susceptible to all kinds of influences and impressions. They are in the school for a large part of their waking hours; they are taught by teachers, some of whom are more capable than some of the parents. The entire personality of the child—physical, intellectual, moral, and spiritual—receives an impression which helps to mold the character and determine the future happiness and usefulness. Habits are formed, ideals are accepted, purposes are awakened. S. T. Dutton in 1899 said: "The modern school, because of its wide range of activities and the appeal which it makes to all sides of the child's nature, is more influential even than the home in establishing those habits which give poise and stability to

character and which determine the economy and efficiency of living."

The people of the United States have faith in their public schools and support them because they believe they nourish and safeguard our liberties and prepare our children to make a better living, and fit them for creative citizenship. The latest records available show that there were in the public schools of this country 27,947,009 children under 1,002,615 teachers, and that the sum of $2,306,965,557 was spent in that year on these schools. There were in the colleges and universities at the same time 1,034,782 students with 61,905 teachers, with an annual expenditure of $1,128,177,182.

RELIGION LACKING IN SCHOOLS

And yet with all this effort and expenditure of money all is not well. Our children are not learning how to live and how to live together. When education passed largely out of the hands of the Church there gradually arose a problem which has increased as the years go by. The complete separation of Church and state rendered it increasingly difficult to supply religious nourishment for the lives of the boys and girls. Many thoughtful men early saw the danger of this. Daniel Webster earnestly pleaded that to the three R's of education a fourth should be added, Religion. Mr. Webster said, "In what age, by what sect, when, where, by whom, has religious education been excluded from the education of the youth? Nowhere. Never. Everywhere and at all times it has been regarded as essential." In 1898 Dr. Nicholas Murray Butler, after speaking of the folly of those who contended that religion was mere superstition, added: "These contentions seem to me to arise from simple ignorance, alike of history and of human nature. There is a response from the human heart and from the recorded thoughts

and deeds of civilized men, based neither on credulity nor on fear, to the description of Hegel, that 'religion is for our consciousness that region in which all the enigmas of the world are solved, all the contradictions of deeper reaching thought have their meaning unveiled, and where the voice of the heart's pain is silenced—the region of eternal truth, of eternal rest, of eternal peace'."

In 1907 Paul Monroe called attention to the significance of the change that had taken place in our country and challenged the home and the Church to thought and action: "The complete secularization of schools has led to the complete exclusion of religious elements in public education, and the very general exclusion of the study or even the use of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and the problem of religious education is presented. Little attempt at solution is being made and little interest seems to be aroused. The problem for the public school teachers comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the supernatural or religious element. For our schools we have definitely rejected revealed religion as a basis of morality and seek to find a sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand."[1]

In 1912 R. Reeder wrote: "At each step in the elimination of religious instruction from public schools, society has assumed increased risk. Public elementary education is the extension down-

[1] *A Brief Course in the History of Education,* Paul Monroe. © The Macmillan Company, Publishers, 1907, p. 402.

ward of the nation's authority by moral suasion. It is the peaceful arm of the police system before it has become necessary to display the blue coat and brass buttons. The only rational and adequate means within the power of a democracy to conserve and perpetuate herself, her laws and her institutions, is through public education. We are expending immense sums of money trying to correct grievous ills by legislation. This is attempting to effect social uplift by throwing our weight on the short arm of the lever. It is a thousand times better to form than to reform. The children of today make the state of tomorrow. Nine-tenths of these children receive their education in the public elementary schools. Character by culture through education instead of by laws and penalities, should be the aim of society. An education which is not moral is unsafe both for the individual and for the state."

RELIGION NEEDED IN EDUCATION

In an address at the meeting of the National Education Association at Los Angeles, in 1907, Mr. Clifford W. Barnes, Chairman of the Executive Committee of the International Committee on Moral Training, said: "Generally speaking, systematic moral instruction may be said to have no place in our American school system, for it has been tried only to a very limited extent in a few small places." In commenting on this statement in 1912, R. Reeder said: "It is not difficult to see why our public schools have made such indifferent progress in the teaching of morality during the past fifty years. The deterioration of the home as a center of moral influence during the same period is also easily accounted for. Our public school system was established as an adjunct to the home and the Church at a time when both of these institutions stood for much more in the life of the child than they do today. It was established at

a time when the child was much less a ward of the state than he is today, when life was rural, and homes were houses and lands, with firesides and gardens, not tenement boxes; when the course of study was rich in the literature of moral and religious truth; when religion was potent in the home, parental authority was unquestioned, and the Church and the minister functioned largely in every community." After speaking of the changes wrought by the crowding into the cities, the problem of the laborer in industry with the accompanying weakening of home influence and the inflow of foreigners in such large numbers, Mr. Reeder continued: "While only a passive agent in the moral deterioration of the home resulting from these social, economic, and industrial changes, the state has been an active agent in the elimination of religious instruction from the public school. Moral instruction in the earlier period of education in this country was inseparably bound up with religious instruction. But through the gradual drawing away of the public schools from Church influence, the function of the teacher as a monitor in religious matters has been greatly reduced, the literature of religious truth, as such, excluded from the classroom, and the whole situation secularized to such an extent as to effect almost a complete elimination of religious instruction from public education. This condition has forced a schism between religious and moral instruction, and left the latter swinging in the air. Whether the state could have done otherwise and yet safeguarded in the public schools our American ideals of freedom of conscience and religious liberty, is a question. Our only purpose here is merely to call attention to the fact. Whatever may be true of the ability of the mature mind to form moral conceptions and act upon moral grounds independent of religious feeling or of the consciousness

of a Supreme Being, it is certainly true that such ethical abstractions do not appeal to the child mind."[2]

The National Education Association is one of the largest and most influential organizations in the United States. A volume is printed by the Association each year containing the addresses and proceedings of the annual meeting. It is very encouraging to read in these books the clear, ringing statements of superintendents of education, principals of high schools, and teachers in schools, colleges, and universities of their concern about the human element in education, of their recognition of the unsatisfactory nature of the ethical output of the school, and of the increased effort being put forth to try to overcome the lack of the moral and religious element in education. Careful reading of the books written by experienced educators reveals the fact that practically all of these men and women agree that the purpose of education is not to make smart men and smart women but to make good men and good women—dependable citizens. Most of those who are in public education either state or imply that this is where education needs the handmaid of religion; but they add, "We cannot bring religion into the public school because the Church is so divided." Eight years ago I had an unhurried conference with the head of the Department of Education of the Japanese Empire in Tokio. He spoke with enthusiasm about the great improvement of the methods of education which have been introduced, of the complete equipment which had been secured for many of their institutions, and of the throngs of students who were pressing into the high schools and colleges for higher education. I then said, "In America we are not wholly pleased with the moral output of our schools." Immediately he said: "Neither are we. That is where religion ought to come in,

[2] *Social Aspects of Education*, Irving King. © The Macmillan Company, Publishers. 1912. pp. 400-401.

and we can't put religion in our public schools because there are so many different kinds of religion in the Empire."

Nicholas Murray Butler in 1896, in speaking of the loss to public education from the fact that "religious teaching is rapidly passing out of education entirely; and the familiarity with the English Bible as the greatest classic of our tongue, that every cultivated man owes it to himself to possess, is becoming a thing of the past," said: "Two solutions of the difficulty are proposed. One is that the state shall tolerate all existing forms of religious teaching in its own schools, time being set apart for the purpose. The other is that the state shall aid, by money grants, schools maintained by religious or other corporations. Neither suggestion is likely to be received favorably by the American people at present, because of the bitterness of the war between the denominational theologies. Yet the religious element may not be permitted to pass wholly out of education unless we are to cripple it and render it hopelessly incomplete."

It is amazing how prevalent is this opinion about "war" in the Churches. It should cause every Christian thoughtfully to study the situation and to recognize how great is his responsibility to try to remedy such a situation. I do not believe the religious antagonisms are as great as they are supposed to be. But many Christian educators, and some of the leaders in other fields of thought, are firmly convinced that they are right in their estimate of the situation. The Church more and more is being regarded as out of date and useless; it is neglected in many plans. Greater danger to the life of the Republic must follow unless greater co-operation can be secured between Church and school. The schools which are pledged to neutrality in religion must be careful and constructive in their attitude toward the Christian Church; they cannot be per-

mitted to become anti-Christian. Some ideas of the place and sphere of the Church are narrow and false, some ideas of the Christian religion are narrow and prejudiced, but as builders of the Republic that is to be, all the various groups must have a spirit of tolerance, of understanding, and of co-operation. This is most needed in the realm where ideals are created, purposes formed, and the dynamic personality is assembled. It should not be impeded by narrow church-men nor bigoted school-men. The school can teach respect for religion and help the children to recognize spiritual values and by its life and influence impress on the students reverence for God and His worship.

It is a serious loss to be deprived of a knowledge of the Bible. No other book is so powerful and complete. Its spirit and imagery and revelation have inspired men in all ranks of life in every country where it has been taken. It is not possible to read the greatest poems and books of Europe and America and understand their language and illustrations, or to get the message from art or the great oratorios, without some knowledge of these sixty-six books called "The Bible." The power of the Bible lies in the fact that it is pre-eminently a book of life. It was created out of human life. It reflects life, with its ceaseless change and its variety of experiences; it records with great fidelity human sorrow, tragedy, and sin; it recounts the play and interplay of souls, the rise and fall of nations, the aspirations and strivings of man for clearer knowledge and a closer fellowship with God. Finally, through the lawgiver, the prophet, the psalmist, and the Word which was made flesh and dwelt among us, it reveals the Father and His purpose in the universe, and His plan for the life of man, and shows how men and women through the ages have found God, or have missed the way to Him.

Froebel's whole kindergarten idea revolved around the thought that God is a present reality within us and about us; that one end of education is to make us conscious of His presence. The kindergartens find the child freely, joyously responding to these ideas. The history of the human race, scientific observation and analysis, a logically constructed philosophy, and the science of religion all warrant the assertion that religion is an essential element in an education that seeks to produce an assembled personality with a social outlook and passion. This fact is now being recognized in a practical way. Sometime ago the leaders of the British labor party went on record in these words: "It is our conviction that statesmanship will fail and political programs will prove futile as a solvent of social trouble unless they embody the spirit and practice of Christ." It is the will of God that a man should help another.

Light, strength, and guidance come from religion. Man in all ages has looked for help outside himself. Bishop Boyd Carpenter in 1887, in speaking of the unchanged nature of man in all ages said: "This being, whose nature is constant in all ages, shows himself to be incorrigibly religious." Sabatier in his *Religions of Authority* wrote: "Man is incurably religious." It is in this soil we must seek to grow a more satisfactory education. Down in the deep secret places of man's nature he may come in touch with the divine life and by that touch be made to live. This is what is expressed in the Bible by the words "eternal life."

THE CHURCH GROUP IN EDUCATION

Christianity has always been a teaching religion. The same Master who said "Go preach" said also "Go teach." One of the requirements for the divinely appointed leader is "apt to teach." Luke in his record of the life of Jesus tells of what "Jesus began

both to do and to teach." Of the early disciples it is written: "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."[3] A great promise was given by God through the prophet Daniel: "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."[4]

Jesus has become the Head Master of the world. All true advance in teaching has been shown to be really an approach to the method and spirit of His teaching. Herman Harrell Horne has written interestingly of how Jesus taught and of His influence on the methods of teaching morals and religion today. A careful study of this book, *Jesus, the Master Teacher,*[5] is richly rewarding.

The Church has had the educational ideal ever before it. Paul the great scholar, reveals not only marvelous ability as a preacher, but consummate skill as a teacher. All through the early ages the Church handed on the torch of learning. Luther, Melancthon, Calvin, and the long line of their successors appreciated the teaching function of the Church and with diligence and self-denial taught and organized institutions of learning. The historian Bancroft speaks of John Calvin as the father of the public schools. Our forefathers, driven to these shores by their high veneration for the Christian religion and desiring to perpetuate its spirit and aims, planted the school hard by the Church, and spent much thought and effort in building up the Sunday school.

THE CHURCH AND THE HOME IN EDUCATION

The Church is now endeavoring to co-operate more fully with the home in supplying more adequate spiritual instruction for chil-

[3]Acts 5:42.
[4]Daniel 12:3.
[5]*Jesus, the Master Teacher,* Herman H. Horne. © Association Press, 1920.

dren, youth, and age. No informed person doubts the need for better planned efforts along this line. In the sermon preached by Dr. Walter W. Moore at the opening of the General Assembly of the Presbyterian Church in the United States at Savannah, Georgia, in 1909, is a clarion call to parents and to the Church to restore and enlarge the didactic teaching of the youth. His text was Deuteronomy 6:6-7, "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children." Dr. Moore asked: "Why is it that with all our increase of activity in Sunday school work and all our improvements in Sunday school methods, the children know so much less of the Bible than those of fifty years ago? The time was when nearly every child in a Presbyterian home, by the memorizing of the great capital passages of Scripture, made them an everlasting and priceless possession: The Ten Commandments; the 1st Psalm, and the 8th, and the 19th, and the 23rd, and the 27th, and the 91st, and the 103d, and the 121st; the 53d chapter of Isaiah, and the 55th; the Sermon on the Mount; the 15th of Luke; the 14th of John; the 13th of I Corinthians—the time was when the children knew these —and knew also that marvelous compendium of Biblical doctrine, the Shorter Catechism, to which even John Morley ascribes the intellectual pre-eminence of the Scottish peasantry and 'about which there is so much ignorant ribaldry abroad today.' Is it so now? Do the children of our time know them? If not, what is the reason for the deterioration? Is it not that parents have discarded the high prerogative of the teacher? Nor is that all. For, as Mr. Jowett has said, 'With the household teacher has gone the household priest! It is not only that the home is no longer a school; it is no longer a temple! The altar is overthrown!' "[6]

[6] *Religion in the Home,* Walter W. Moore, published by Committee of Christian Education, Presbyterian Church, Louisville, Ky.

This situation has not yet been remedied. Recently one of the deans of Columbia University in speaking of the ignorance of the Bible revealed by the men and women who come to this university said: "I do not find words adequate to express this ignorance, but will say, it is amazing, colossal and complete."

RESPONSIBILITY OF THE HOME

The home must awake out of its sleep. It must perform its own God-given task more thoroughly. It must lend the full measure of its united help to the Church and to the school.

The home must be more seriously impressed with its incomparable task. The instruction in the home is of vital importance. The spirit there inculcated will abide. What is primarily needed is not the adjustment of the child to its environment but the adjustment of parent, child, and home to the ideals of Jesus Christ. This means a real revolution in the social and business life of many a church member and of many a home.

The children must be brought to recognize the real values of life. This can be imparted only by the proper attitude on the part of parents and teachers. In the mad rush to make a living and to secure added comforts and luxuries the children easily may learn the cost of everything but the value of nothing. President John Adams said, "What we cause our children to love and desire is more important than what we cause them to know."

THE CHURCH'S OBLIGATION

The Church must minister more adequately to the spiritual needs of its youth. The church building should be a place of worship and of instruction. The hour of worship should be filled with real messages, concerning the unseen realities, which will reach the heart and inspire the life of the worshipers; the prayers, the reading

of the lesson from the Bible, the sermon, and the songs should all converge to this end. Especially should there be worthy music. The secret of the assembling, training, and efficiency of the American army will not be understood except by those who remember that those who planned its work decreed that it should be "a singing army." The dynamic spirit of Jesus should be emphasized and exemplified in teaching and in life.

Love is the greatest power in the world. The purpose of education should be to fix love upon the highest and the best objects. The Church must give more careful attention to education through the expressional activities of its members. Christianity is a religion of works and of fruits. "Wherefore by their fruits," said Jesus Christ, "ye shall know them. Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven."[7] It is not a mere intellectual assent to the claims of Christ. It is a *"faith* that *work-eth* by *love."* "If any man *wills to do* God's will, he shall know."

Scores of "agencies" born in the Church, guided by devoted Christian men and women, receiving their inspiration, their personnel and their financial support out of the Christian family, are utilizing the energies and developing the activities of thousands of our youth. Some of these organizations are now wealthy and seem to care little for the mother who gave them birth. Some of them are loud in their proclamation that the Church has failed in its "social mission." Others are still the handmaids of the Church, loyally advancing the interest of Christianity, releasing the energies of the Church for more spiritual ministries, and worthy of the encouragement and help bestowed upon them.

[7]Matthew 7:20-21.

The Church must be taken more seriously and its work of education made more efficient. All the churches are now giving larger study and effort to this problem and more comprehensive plans are being made for the future. The short period of time for instruction in the church school, the meeting of the classes only once a week, the problem of untrained and ofttimes overworked teachers, the lack of co-operation on the part of the home, and the poor equipment for the work, are some of the handicaps under which the Church school now seeks to do its work.

The weekday school of religion is finding favor in some towns and cities. Those who are watching these efforts are convinced that large numbers of public school authorities will gladly give the pupils of the elementary schools and high schools two hours a week for instruction in religion by the churches. The great problem will be found to be securing suitable, trained teachers. If academic credit is given for this study, academic work must be done. There will be a constant danger that the work may drift into the hands of those dominated by the purely professional spirit and method, who are overly concerned about technique, who have had little spiritual experience, and whose attitude and message will not touch the spirit of the student.

The Vacation Church School is utilizing the gifts of many Christian men and women during the vacation period and is giving religious instruction to some who otherwise would be spiritually destitute. College students who return home for the summer vacation are being wisely used in this work.

THE CHURCH AT THE STATE UNIVERSITY

The Church must minister to the spiritual needs of the youth at the state and independent institutions of higher education. In a

notable address by the late President Alderman, of the University of Virginia, before the Presbyterian General Assembly in 1930, he said: It looks as if the American State University were the largest missionary field in the world. Do not permit this sentence to be misconstrued. It is not meant that these universities are the home of the heathen, but simply that they hold one-half of the dominant leadership of the Nation." It is a wise plan to provide a normal church at the seat of the university with an able, attractive, and sympathetic pastor. Unless a student is kept in touch with organized Christianity during the four formative years of his university life, a chasm so deep and so broad may develop between him and the Church that it may never be bridged. At some universities "schools of religion," conducted jointly by various denominations, are giving courses in Bible and in religion, and are receiving the cordial support of the university authorities. At most of these centers, the various churches, Christian associations, and the university administration are patiently studying the needs and opportunities and are co-operating in a fine spirit in working out a solution.

THE CHURCH COLLEGE

The Church colleges and seminaries have for years faced the great problem of which we are speaking and have tried to arouse the Church to larger action. During all these years theirs has been the voice crying in the wilderness. They have sent out thousands of trained Christian preachers and teachers. They have not only ministered directly to all the fields of education, but have given a steadying influence to other institutions of learning. Some of the great presidents of the state universities are today making the strongest pleas for the Church college. If and when the Church neglects

these institutions it does so at the peril not only of its well-being, but of its very life. Churches at these centers must be better equipped to send forth the teachers and leaders so greatly needed in the homes, the churches and public schools, high schools, teachers' colleges, Church colleges, and state universities. If the Church does not furnish these teachers and assist the state in preparing them, it has little right to complain of those who are trained wholly under secular influences.

The Church college is needed today even more than in the past. The late W. O. Thompson, while president of the Ohio State University, said: "Education is one of the Christian impulses. There are elements entering into education which the Church owes it to society to supply and which will not likely be fully or properly supplied by any agency except the Church. The atmosphere in which a boy is educated counts for much. I am in no way untrue to State institutions when I say that in our day a boy might become a bachelor or a master in almost any one of the best of them and be as ignorant of the Bible, the great literature which it contains, the moral and spiritual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended, their nature and their value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Church college? Is not the Church, with all its institutions, set for this duty? As the religious and spiritual phases of history need development and emphasis, so here is a phase of sociology which must not be ignored." The Church must provide real colleges, thoroughly equipped, with clear ideals and thorough Christian spirit, working through teachers of ability, training, and experience. In some universities material science has had the throne; it has ruled the minds of many teachers. Some of these are

ignorant of the things of the spirit. They simply do not understand. The Church in its own colleges has the greatest freedom and largest opportunity to give a full-rounded education, including the essential elements of the religion of Jesus Christ.

The introduction of "the scientific method" into the field of education has been of untold help in arriving at useful knowledge. This method, in the hands of those who have had no experience in religion, has led to grievous error. Ignorant of vital facts of the spirit, they form their judgments with essential data missing. Because they cannot comprehend from their own experience the spiritual forces that play with such effective results upon others, they are led into the error of declaring that no such force exists. Having no fellowship with the Unseen Friend of the Christian, they deny the reality of this experience in others. Thus some scientists become guilty of the two most heinous sins in scientists' eyes—ignorance of facts and prejudice in judgment.

If these men were aware of their unscientific attitude, less harm would result. Some of them assume a superior knowledge and speak with supposed authority. Have they not surveyed the universe and searched in vain for the facts that engage the overwrought imagination of the Christian? Are they not competent then to declare that there is no spiritual realm, that men have no souls, that the primary psychological complexes explain all the phenomena? If one so ignorant of law should speak on jurisprudence, he would be laughed out of court, but on religion many find a patient and willing audience. Religion has to do largely with the facts with which natural science of material things does not seek to deal. It is concerned largely with origins, purposes, and ends of being. Our senses may assure us that certain things exist, but they cannot enable us to deny that more exist.

A fact that should rouse the Church and the home to a clearer sense of their neglect and of approaching danger is that in reality some teachers are manufacturing a new religion—or are seeking to erect a scientific scheme to do the work that religion has done and alone can do. The end of this religion is "socialized democracy." Its law is an "ethical code" which will lead to "scientific morals." Its deity is reason. Its end is character, achieved by self-reliance, self-culture, self-respect, and self-expression. It gives no place to a living God and no recognition to the moral law; it lacks a dynamic. It cultivates the habit of "looking away from first things, principles, categories, supposed necessities, and of looking only towards last things, fruits, consequences, facts." To these there is no such thing as *the* truth. Whatever *works* is true. Right conduct is that which brings "the greatest happiness to the greatest number—every man to count as one." It externalizes life and snuffs out the inner light.[8]

A wonderfully suggestive cartoon appeared in the *Memphis Commercial Appeal*. On a table are a number of large volumes—"Modern Education," "Art," "Literature," "Philosophy," etc. In the center is an old-fashioned tallow candle (representing "Our Spiritual Development") almost burned out, giving forth but a pale and flickering light. Underneath the suggestive picture are the words, "The lamp by which we read."

There are thousands of educators in America who have not bowed the knee to any false god. They are sincere, humble, devoted followers of the Lord Jesus Christ. They say with the Psalmist, "Bless the Lord, O my soul, and *all that is within* me, bless His holy name." Their affections, their wills, their *minds* are His. They see the danger, they appreciate the lack in our education, they are carefully seeking a remedy.

[8]Address given by the Author at the Fifth Quadrennial Meeting of the Federal Council of the Churches of Christ, at Atlanta, December 3, 1924.

There is a significant difference between the college and the university. Although most of the universities have a college of liberal arts, their major emphasis is on the technical and professional courses. The college conducted by the Church centers its thought upon the student and the teacher rather than upon material equipment and research. Its main function is to develop character. Its greatest service is in helping the student to assemble all of the powers of his personality, to help him unify his thoughts about his relation to the universe, to his fellow man, and to God. It receives students at the time when impressions become most lasting, when they are first leaving the parental roof, when they are beginning to shape the plans for their lives. The college is not restricted by custom or politics from presenting spiritual, Christian truths in their fullness and power. In this way it brings large help to the minds of youth in readjusting their lives and in determining their spirit and attitudes.

John Ruskin, with his trained mind and artistic ability, saw clearly into the heart of things. He described the real aim of education in these words: "Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of the letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is painful, continual and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all—by example." The college seeks to do a large part of its work through the influence of its faculty and students. Here are gathered together men and women who are interested in the spiritual aspects of life, who are preparing

for service in the home, the Church, the school, the nation, and the world. The Church college endeavors to see that the student understands the spiritual values of life and knows the purpose of God for his life and for the world.

The Church has not supported its colleges and theological seminaries and training schools as it should. Here is a call for clear planning, for loyal co-operation, and for earnest and well-directed efforts. There should be no misunderstanding or strife between the educational institutions of the Church and those of the state. The fallacy that accompanied the universal acceptance in America of the doctrine of the separation of Church and state is now evident to all. This does not in any wise mean that the state shall give no recognition to the Church and to religion, nor does it mean that the teaching function of the Church shall be wholly given over to the state. In his remarkable book *The Educational Ideal in the Ministry* President W. H. P. Faunce explains: "Here then, is our national peril—that the supremely important task of our generation will fall between Church and State and be ignored by both. The Church may say: 'Education is no longer in our hands'; the State may say: 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuinely religious training. It is time, therefore, for Church and school to co-operate, as army and navy co-operate, in defense of our common country."[9] This clarion call from a great Christian statesman should arouse every true American to a fuller appreciation of the absolute need of the Christian element in education and to the responsibility of the Church for supplying this element.

The growth of character is a slow process. The development of social groups with ability and willingness to co-operate for the

[9]*The Educational Ideal in the Ministry,* W. H. P. Faunce. © The Macmillan Company, Publishers, 1911, page 198.

common good is a matter that requires love and patience and sacrifice. Education today presents many serious problems, and calls for loyal co-operation. We need the admonition, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest ye also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived: God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap; if we faint not."[10] Individuals and groups are summoned to a life of humble devotion and lowly service with the prospect of the richest joy here and of eternal satisfactions hereafter.

"Heaven is not reached at a single bound;
We must build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

"We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

"We must follow the Christ from day to day;
He has marked the path to the throne of God,
Lifting the soul from its common clod
To climb the steeps of the heavenly way."

[10]Galatians 6:1-9.

CHAPTER VII

REACHING THE GOAL

A vital experience of God: Destroying the power of sin and giving new life; providing help and fellowship and growth; led by Him who said "Follow Me"; all one's abilities assembled for the good life and for the service of others.

The groups and the goal: Agreement and co-operation to secure social life, the family's opportunity, the Church's contribution, the home and Church co-operating, educational institutions of Church and state working together, all recognizing the need of the world.

The obstruction in the way: Sin, a matter of the spirit, failure to reach the goal; law reveals need of Saviour; responsibility to God; hope for the world.

Encouraging facts: Man eager for knowledge to apply to life, seeking truth, extensive influence of an individual; many recognizing value of time and personal influence.

The greatest thing in the world—love: Quiet, irresistible force.

Concrete realities: Appreciated as man looks into life and contemplates living; what forces have played on your personality? what experiences have affected your life? the author's, Bishop Carpenter's, Lyman Abbott's, Howard S. Bliss', Stonewall Jackson's, Phillips Brooks', Robert E. Speer's, the Psalmist's, the Apostle Paul's.

The Cross of Christ: The way to God, a mystery too deep for human understanding, something infinitely important done there for man and in man; man thus loved to make him loving; the power and motive of the good life, not a call for spectacular heroes, but for humble, loving, co-operative, consistent, helpful living and serving of one's generation by the will of God; simple? Yes, but the Universe's greatest force!

VII.

REACHING THE GOAL

THE GOAL to which Jesus points men and women and children is the good life—"life that is life indeed." He offers the remedy for sin and the power needed for the new life.

He calls each to be better and to live better, to help each other and to live creatively together, so that God's plan may be fulfilled and this may be a better world. To this end each is summoned to live and labor and pray, singly and in groups, that the Kingdom of God may come.

People in all ages have sought the way to the good life, with its enduring satisfactions. They have longed for help and fellowship and growth. They have often missed the way; they have refused to come to the Source of Life. David, the sweet singer of Israel, in quietness and through dangers, toils, and care had come to know much of the living God. His varied experiences have meant much to the world; for "the poet learns in suffering what he sings in song." In the thirty-sixth Psalm he exclaims, "How excellent is Thy lovingkindness, O God!" and later he adds, "With Thee is the fountain of life: in Thy light shall we see light." The goal of life is to have this eternal life and by loving and serving others to bring them to this goal and to build up the Kingdom of God.

If the goal is to be reached there must be a quietness of soul in which God may speak, and there must be clear thought and willing

purpose. There is much of mystery in life. There are many things that we do not understand. While we are still in the flesh we shall continue to "see through a glass darkly."[1] The finite mind is not able thoroughly to comprehend the Infinite. God uses such large patterns we cannot discern the whole. A part of the universe cannot take in the immensity of the entire creation. This fact has brought trouble to the minds of some people. Some have become timid, as described by Hesiod, and after they have made some progress are prone to turn back. In other minds the mysteries that surround us rightly arouse awe and reverence and worship. A God who could be thoroughly understood by the human mind would be little bigger than man himself and would fail to lift the soul to the heights for which it is destined. The soul is restless, it wants assurance. Every man and woman and boy and girl, at least at times, yearns for fuller knowledge, longs for a pattern, and seeks a guide and a friend. Some days must be dark and dreary; some problems are serious and hard; some ways are rugged and difficult; some tasks are too much for human powers. All these longings of the human soul are fully met in the great Pattern and Guide and Friend. When we inquire of Him the way He does not give confused and difficult directions. He does not point out a difficult road. He lovingly whispers, "Follow Me."

The perfect life which man is called to live is a life imparted by the Lord of Life. The scientists declare there is no life except that which comes from life. In all the realms of living things we face a great mystery. In one of His memorable conversations, Jesus announced, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Nicodemus, although a master in Israel, could not understand the

[1] I Corinthians 13:12.

life of the spirit and exclaimed, "How can these things be?" Jesus did not enter into a discussion of this problem, He simply reminded him that we are surrounded with mysteries which we accept and to which we shape our plans. He said, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."[2] There comes to man a "direct impartation of God's own quickening power"—the Breath that brings life.

With this new life comes a fuller appreciation of God's plan for life. A consciousness that life must be made better, that all man's abilities and faculties must be assembled to the end that his life may become like the life of his Heavenly Father. He is clearly shown that becoming like God he will have a boundless love for others, and that sacrifice and service will be the happy law of his life. He is thus enlisted in the Kingdom of God. Paul saw the purpose of God in the plan for the world. He surrendered his will and his powers to Him. He declares, "I live; yet not I, but Christ liveth in me."[3] "I reach forward." "I press on."[4] He went the way of faith to the perfect man. "In faith," says Sir William Ramsay, "we have the force that lifts man above himself and enables him in saving himself to work for others and in reforming others to save himself."

On the tomb of Herder, in Weimar, are the words: "Licht, Liebe, Leben" (Light, Love, Life). This is the cry of an impassioned poet, but it voices as well the deepest longing of philosophy, science, and religion. It voices the desire of every soul, in every age, in every country of the world. "The Kingdom of God" calls every one of

[2]John 3:5-9.
[3]Galatians 2:20.
[4]Philippians 3:12, 14.

God's friends to help bring all men to the Source of light and love and life.

The *Chicago Post,* in discussing one of the popular novels, referred to "the cry for light" by the hero, and said: "The authentic note of the human soul rings poignantly in that cry. It is both incitement and appeal. Can that cry be answered? Yes, but not by weak compromise, not by garbing religion in the motley garb of goodfellowship and joining in the carnival; not by abandoning the high demands of the cross for the pliant policy of 'everything goes and everybody is all right.' That sort of religion for a time may get glad hands; but it will never make glad hearts. Yes, there is light. And those who have seen its radiance *must make it their task* to remove the obscuring screens and let it shine. 'The light of the glory of the knowledge of God in the face of Jesus Christ,' as Paul called it; that is the light of the world."[5]

THE GROUPS AND THE GOAL

Individuals and the whole social order have been handicapped by inertia, misunderstanding, and a sad lack of co-operation. All agree that something must be done to achieve higher character and to develop a better citizenship but little unified effort has been given and continued to this end. The goal to be sought and the methods by which it may be attained have often been vague and incomprehensible to many. There is now a loud call for united effort to reach the goal.

Every Christian man and woman is needed, and should co-operate in the most helpful spirit, in meeting the deeper needs of men's lives and in the solution of the serious problems faced by our civilization. Too long have individualistic ideals and purposes

[5] *Scientific Christian Thinking,* Howard Agnew Johnston. © Geo. H. Doran Company, 1922, p. 224.

and plans occupied our thought and directed our lives. In an article published in *Scribners' Magazine,* May, 1931, Frank Tennebaum said: "Ours is an individualistic world. Good or bad, right or wrong, such it is. We work, not for our city, for our block, for our community, not even for our family. Increasingly we work for ourselves. One needs only to be conscious of the people about him to realize how lonely our life has become, how isolated, how self-centered, how unsocial. . . . Agreement in general has become impossible. A Mexican Indian in trying to convey the public opinion of the village upon some matter in dispute remarked: 'Say the children, say the women, say the men, says the whole village.' He left no one out. Such general agreement has become impossible among ourselves."

More helpful conference and sympathetic agreement must be had if our lives and the lives of our children are to prosper. We cannot live by ourselves alone. The boys and girls cannot make their own background. There are ways, without surrendering any of the deeper principles of life, in which individual can co-operate with individual, home with Church and school, Church with state, and group with group, in adjusting life and sharing experience so that the life of each community and of the entire social order may be guided to worthy goals and enriched by high thoughts and worthy deeds.

The family has the largest opportunity and responsibility in helping men to reach the goal. It can shape the lives and practically determine the destiny of its members. Direction is given to life by the home that persists even against the greatest odds. Two years ago at the celebration of the sixtieth anniversary of the founding of the Water Street Mission in New York City by Jerry McAuley, seven men gave addresses. Every man showed the physical effects

of drink, debauchery, or crime, all told of a new life and revealed a new joy they had found in Christ. It was strange, and yet comforting, to note that each speaker referred to his home or to his mother or his father as the inspiration of the first awakening of the will that caused him to turn away from sin to seek the life planned of God. The subtle influence of the home works not with observation, but quietly and effectively through the years.

The Church, which is the extension of the home—the family of God—and every individual member of it, has a place of large responsibility. It has as its gift and heritage the highest Ideal, the greatest dynamic, the clearest goal, the most complete data of life gathered from human experience in every age and every land which has been examined, tested, and proved. It can point the way, reveal the Friend, and help supply the only dynamic that can carry men on to the real end of life.

The home and the Church can effectively co-operate in ministering more adequately to the spiritual needs of children, youth, and age. The home can guard against destructive criticism of the Church and inspire interest in its life and work. The hour of worship can be inspiring, uplifting, and informing. The Church school can attract the best qualified teachers and lead them into the desire for better preparation and more spiritual service. More thought and energy and personal and financial support must be given to the teaching function of the Church. The efforts of the workers in the field of religious education have been well directed and are showing greater effectiveness. All can work together for greater results.

The Church can give more earnest heed to its students who are being prepared for places of responsibility in all walks of life. Many are in State and independent universities, where they seek training not offered by the Church college. They should be kept in some

vital touch with the life and worship and service of the local church. This is essential to their larger development, it is essential to the wider growth of the Church.

The Church can better support its colleges and theological seminaries, which were established and are maintained to help men reach the goal. These are the West Points and the Annapolises of the spiritual army which seeks to bring righteousness and peace to men's lives and to the world. These institutions are greatly needed. The gifted president of the Ohio State University, the late W. O. Thompson, said: "The Church college properly equipped and endowed has the supreme call and the supreme opportunity of the hour."

The public school has a large place and is exercising an increasing influence, in training youth for social living. Men and women and the homes of our country should know what the men and women who shape our public educational policies and teach our children are doing. The children who are sent to these schools should know that the interest and confidence of the parents go with them. Closer co-operation between home and school, parent and teacher, is imperatively necessary. Cultural aims and vocational training should all center in the development of the highest personality as a social being who can take his place in the social order and render the largest service of which he may be made capable—for "Each child is a young immortal to be educated for eternity."

The world has now become a neighborhood. It must be made a brotherhood. This points to a world task. At the Eastertide season of April, 1928, men and women of fifty nations, chosen from the leaders of the Christian community throughout the world, gathered together on the Mount of Olives for a season of prayer, communion, and study of how the coming of the Kingdom might be hast-

ened. At the end of that fortnight on the Mount of Olives, this was the message that went out from Jerusalem:

"We believe in a Christ-like world. We know nothing better, we can be satisfied with nothing less. . . . We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ. We share that horror—we are impressed also with the horror that men should live without Christ. Herein lies the Christian motive. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is unlike Christ. We cannot be idle while the yearning of His heart for His brethren is unsatisfied. Since Christ is the motive, the end is nothing less than the production of Christ-like character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour and through corporate sharing of life in a Divine society."

THE OBSTRUCTION IN THE WAY

Some serious error has crept into men's thinking. We have talked so much about the effects of sin that some have become thoroughly convinced that these effects are the cause of the ills of life. This has given over-emphasis to symptoms and has greatly lessened the emphasis on the condition of the inner man—"the hidden man of the heart." Many have become discouraged and "infirm of purpose" because of lack of success in dealing with these human problems. Too often youth have been left in a fog of doubt and uncertainty, to learn some awful facts by partial observation and experience, at a heavy cost to society. In a sense we have externalized life and snuffed out the inner light.

The one cause of the sorrow and trouble and confusion of life

is sin. To sin is "to miss the mark," to renounce the Will of God, to fail to reach the end for which one is created. Center the thought here, and the complexity of the varied problems becomes more simple. At the Student Volunteer Convention held in Indianapolis, Indiana, December 28, 1923, to January 1, 1924, some stirring addresses were made, and group discussions held, on race, war, sex, industrialism, and nationalism, and some rather easy and superficial remedies were proposed. In his address which followed these suggestions, Robert E. Speer said: "The trouble with our time is not something external or superficial. There are fundamental errors that have to be dug into beyond all that lies on the surface of institution or of relationship. You may define them in any way that you will: the conscious chasm between capacity and claim; the want of co-ordination in individual and racial and national life; the battle between only half-formed desires; the great struggle of men to gain a goal which they cannot discern, the conflict of ideals with evil or inadequate wills. You may define it in any way you please. In the generation that is passing we called it sin, and after all you cannot find a better name for it in any generation. Sin is not something vague and misty. Take the old, simple definition of it in the Westminster Catechism. Can you find a diagnosis that cuts deeper into all the social and the economic and the political problems of the new day than that? 'Sin is any want of conformity unto, or transgression of, the will of God.' We have got all this sin and confusion and discord in the world today against the will of God, because of sin. And all that we need to remedy it you can put in one word expressed in Bishop Heber's hymn:

'Salvation, O Salvation, the joyful sound proclaim,
Till earth's remotest nation has learned Messiah's name.' "[6]

[6] *Christian Students and World Problems.* Report of the Ninth International Convention, S.V.M., 1924, pp. 134-5.

Sin is a matter of the spirit. It is a falling short of achieving the goal of life. It is a refusal to enter upon the good life as planned by God, and wasting life's powers—majoring on the minor affairs of life. It must be hated and confessed and forsaken.

Down deep in every human heart is the consciousness of sin—of failure to be and to achieve. These things are not concealed. God said to Israel: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."[7]

We drown the voice of God in the soul. The failure to recognize the Will of God is the great heresy in modern life. A student in one of the large eastern colleges for women said, "I do not weigh my acts as I did before. This is partly because I have changed my idea about religion. I am now a modernist. I do wrong but it does not bother me as it did before."[8]

The one power that can remedy the situation is found in God. Sin blinds, sin binds. He whose name was called Jesus, or Saviour, came to set the captive free. Man needs faith in Him and in His purpose of love and help. There are great forces, powers, laws in the universe that we do not perceive any more than we perceive the wind, except in so far as we see their effects. He can break the power of sin and cleanse the life of its stain.

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[7]Deuteronomy 30:11-14.

[8]*Undergraduates* by Edwards, Artman and Fisher. © Harper & Brothers, Publishers, 1928, p. 242.

MAN'S DEEPEST NEED

The Beatitudes and the Principles expounded by Jesus are the moral law of the Kingdom of God—they amplify and make alive the Ten Commandments. Paul said: "The law was our schoolmaster to bring us unto Christ."[9] The laws of the Kingdom are stated clearer so that they reach deeper and range wider and thus more ardently urge man to look to Him. Paul also declared "the letter killeth, but the spirit giveth light,"[10] meaning that man is overcome as the law makes plain the will of God and is bowed down to the dust with a sense of absolute inability to fulfill it. "Thus," says Bishop Charles Gore, "it killeth: It makes us conscious of our sin, of our powerlessness, but it leaves it for something else to put life into us to do the thing we ought. That life-giving power is the Spirit. Thus the law, by informing, kills us: the Spirit, by empowering, gives us life." And Augustine said, "The law was given that men might seek grace; grace was given that the law might be fulfilled."

A fundamental cause of confusion and despair is the loss by so many people of a sense of personal relationship to God and of accountability to Him. While seated at dinner one night a friend asked Daniel Webster: "What is the greatest thought that ever came to your mind?" Mr. Webster replied, "The greatest thought that ever entered my mind is the thought of my personal responsibility to Almighty God." This is a great thought and it ought to be ever present with us. One of the writers of the New Testament expresses the thought in this forceful way: "Every one of us shall give account of himself to God."[11] When one thrusts God out of his thought and out of his plans he must go astray; it becomes

[9]Galatians 3:24.
[10]II Corinthians 3:6.
[11]Romans 14:12.

impossible for him to become a "perfect man," achieving a completed personality, prepared for his proper sphere in the social order. The Psalmist understood the inner nature of man when he spoke in the name of God, "Be still and know that I am God."[12]

There is a growing consciousness of serious need for help, and there are many evidences that evil is being hated and fought more earnestly than in any other age of the world's history. We are fed up with appalling stories of greed and lust and crime—the papers even go to the ends of the earth to collect awful stories of the terrible behavior of men and women. But hatred and selfishness and other forms of sin have been in the world of old. The ability of this age to secure reports rapidly, to illustrate them in startling ways, and send the "news" into practically all the homes of all the civilized world might lead one to think the world is getting worse. On the other hand many practices that were approved or allowed only a few years ago are now frowned upon as cruel or harmful or anti-social, are prohibited by laws, and are being fought by earnest individuals and loyal groups. It is depressing and destructive to hear too much of hopeless pessimism. This has bred the nihilist and the anarchist who declare there is no hope in the social order, who see no remedy, except in violent revolution, and to set things right endeavor to start this cataclysm by the torch, the bomb, the shot and the shell.

It is not well to be lulled into some soft, easy-going optimism, proclaiming that all is well with the world, and to turn to one's own enjoyment of the pleasures and profits of the world. The world is sick; sin and sorrow and death are at work. The task before each individual and each group and the whole social order is staggering. It would be hopeless had we not that "Word of God

[12]Psalm 46:10.

who more surely and safely carries us." It is a long journey to the Kingdom of God. Life in its higher forms develops slowly. God waits on men; they are slow to follow His command, "Ye shall be perfect, even as your Father who is in heaven is perfect." Man does not believe, he does not try the way that he may prove it, he will not come to Him that he might have life. What a change in those who have faith to look to Him! In *The Invisible King,* H.G. Wells said, "Prayer is a power. Here God indeed can work miracles. A man with the light of God in his heart can defeat vicious habits, rise undaunted after a hundred falls, make headway against despair and thrust back the onset of madness." Man is slow to recognize the social purpose of God in his life. Ritschl caught one of the deeper thoughts of Jesus when he wrote: "The *summum bonum* is the Kingdom of God. Jesus saw in the Kingdom of God the moral end of the religious fellowship He came to found. He understood by it, not alone the common exercise of worship, but the organization of humanity through action inspired by love."

ENCOURAGING FACTS

Men are becoming more willing day by day to appraise the acts of men and the trends of systems and to grapple with the problems of human life in a more intelligent and more unselfish way. This may be detected in the home, the church, the school, and in many of the smaller social groups. In 1908 the late W. H. P. Faunce, then president of Brown University, said, "Eagerness for knowledge with a view to its immediate application to life is the consuming desire of our time." This tendency has increased, this desire has grown, this purpose is evident on every hand.

It will be a great day for the world when these eager men and women take time to study the problems of life more deeply, to

seek the real underlying cause of all the injustice and maladjustment and crime, and try to find the remedy that can heal these open sores of the social organism. History, experimentation, and experience seem to point to a common cause from which these disorders come. If this be true, as men search more closely they must of necessity be brought closer together. Every Christian has come to believe that there is just one remedy for the basic ills of life. If this be a fact, we must all look to the Great Physician. Why should it be thought a thing incredible that as they search these earnest men and women might be brought in touch with Life that is life indeed. The philosopher Eucken in his writings stresses the fact that spiritual life is regarded too much as something distinct and separate from the other experiences of life. President Hyde emphasizes this truth when he says: "The world of religion is not a world apart from those special worlds of sense and science, art and humanity, institutions and morals. It is rather the larger, deeper unity into which all these special aspects inhere, to which they all stand related, from which they derive their meaning." One of the British philosophers whose ideas and ideals have seemed to me to be farther from the thought and attitude of Jesus than any other present-day writer, has recently written on social problems. He says, "In human beings three things seem to me to be particularly desirable. They are scientific method, friendly feeling, and interest in life or the world." Again: "We are looking for some bond to bind society together. . . . Merely instilling information will not develop this." If man will lay aside prejudice, adopt "the scientific method," open his life to the living God who gives life, and will to obey the principles He has established in the universe, he will find for himself a "friendly feeling," he will possess an "interest in life," in others, and "in the world" of which he has never before

conceived. The history of the race, the testimony of many of earth's greatest men and women, and the observation of changed lives all about us challenge one to make the trial, to come and see, to launch out. For many years explorers in Africa disputed among themselves as to the identity of a river which was called the Quorra. Some claimed it was the same as the Niger. Finally a boat was launched on the Niger. After hard rowing for seven weeks the boat with its little company made its appearance on the Quorra. The argument was settled. Many by similar method have discovered the River of Life, the healing of the soul, the remedy for sin, a companionship with the eternal Friend.

No one can see far enough to discern the total influence of a single life either for good or for evil. In a cemetery in the beautiful Connecticut Valley, near the city of Northampton, is a grave marked by a simple stone on which are these words: "David Brainerd, Missionary to the American Indians." If one knew but a little of Brainerd's life he might conclude that an unsuccessful life was David Brainerd's. But is this true? While a very young man he was expelled from Yale College. If you will read the record of this incident carefully you will probably conclude that it was because in those early days of infidelity he had too much religious fervor and he disturbed the professors and students who were there. But he went out of that institution declaring that with the help of God he was going to carry the light of the Gospel of Jesus Christ to the American Indians. No journey was too long, no day too cold, and no night too dark for him to put out through the trackless forests to seek to bless these people whose life story has been told in two words, "driven out." The toil, privation, and exposure were severe; he fell an easy victim to tuberculosis; because there was no other place for him to go Jonathan Edwards invited him to his

home and gave him a room and a bed, and he died there. As Jonathan Edwards stood by his deathbed he said: "I thank God that He let me know David Brainerd and that He let me hear the prayers that came from his heart." While engaged in his apostolic work Brainerd kept a simple diary in which he wrote some of the most remarkable prayers that were ever recorded. After his death this diary, evidently intended for his own eyes alone, was discovered and published. A copy of it found its way across the Atlantic Ocean. It came into the hands of a cobbler mending shoes, with the maps of the world on the walls around him, and the reading of this simple narrative and these prayers became the determining factor in the life of William Carey that drove him away from loved ones and friends into the darkness of India, into which he carried the marvelous light of the Gospel of Christ. A little while later Henry Martyn read this journal and these prayers and followed Carey out into the world's mission field. Today on the campus of Cambridge University you will find a Henry Martyn Memorial Hall. The message of this journal came later to Murray MacCheyne and aroused his zeal and energy so that he became the founder of fifty missionary societies. The influence of this one brief, uneventful, unsuccessful life, as the world counts success, goes on and on and will continue to go on until time shall be no more.

RECOGNIZING THE OBLIGATION

It is important that man have a true conception of the value of time and of the influence of personality. The author of Ecclesiastes wrote over physical experiences, "vanity." The Apostle to the Gentiles labeled the purely material things of life, "temporal." Edmund Burke exclaimed, "What shadows we are; what shadows

we pursue!" These thoughts, while bringing their warning, must not be allowed to lessen man's idea of the value of time and of influence. It is possible to put every moment of life to some good use. To add up the value of all such moments reveals a sum tremendous in its importance, but if thrown away or idly wasted the loss is immense and irrecoverable. One of the great messages of Thomas Carlyle is: "Men's grand business is not to see what lies dimly in the future, but to do what lies clearly at hand." Lord Byron wrote:

"Time that is past, thou never canst recall;
Of time to come, thou art not sure at all;
The present only is within thy power,
And, therefore, now, improve the present hour."

The mad rush for pleasure and business often brings weakness to the body, confusion to the mind, and blight to the soul. Time is demanded for fellowship and friendship. A father, in the midst of a hurried life, turning to his little son, fretfully said "What do you want?" The boy replied, "I don't want anything, father; I just want to be with you." Frequently the members of the household do not take time to bring home that which is of greatest worth. It is understanding and sympathy and love that the heart craves. Often these are crowded out. George Eliot thus expressed a great truth in her story, *Adam Bede:* "When Death, the great Reconciler, has come it is never our tenderness that we repent of, but our severity."

It is hard for the human mind to grasp an adequate idea of the power of love. Is this because we cannot see love? Surely not, for we cannot see the energy which we call electricity and yet we know its power. Can it be that we have not opened our hearts enough to

let love with its infinite range and its limitless power reveal what it can do for us and through us? Man wants some big thing to come into his life, visible, spectacular, impressive! The great captain of the host of the king of Syria was a leper, he wanted to be healed, but he wanted a display worthy of the rank of the great Naaman. When the prophet simply sent word to him, "Go wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean," he was wroth. He said, "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." Man does not want to humble himself, to confess his failures and sins, to receive help in a quiet, unobstrusive way. He wants to live and serve so that he may be noted, to do "a man's job" in a notable way. How far is this from the ideal and the purpose and the method of Jesus! It is the spirit that tells; it is in the small things of the daily life that character is revealed.

R. Newton Flew, in a book which has just come from the press, quotes from Brady: "The narrow external function of man is not the whole man. He has a life which we cannot see with our eyes; and there is no duty so mean that it is not the realization of this and knowable as such. What counts is not the visible outer work so much as the spirit in which it is done."[13]

"O Master Workman, If Thou choose,
The thing I make, the tool I use,
If all be wrought to Thy design,
And Thou transmute the Me and Mine,
The noise of saw and plane shall be
Parts in the heavenly harmony,
And all the din of working days
Reach Thee as deep and peaceful praise."—A. M. PULLEN

[13]*The Idea of Perfection in Christian Theology*, R. Newton Flew. © Oxford Press, 1934, page 405.

CONCRETE REALITIES

The consideration of such themes as life, service, the Kingdom of God, involve abstract thought and may lead into subjects so varied and broad and deep and high that it is hard for the human mind to follow them. Mental processes are so different that what is clear and helpful to one may prove obscure and confusing to another. The best way to learn about life is to study life itself. The thing to do with life is to live it. It would be well for each one who seeks to reach the goal to look down into his own life, to think of the influences that have played upon his personality, the thoughts that have given birth to his ideals, the purposes that have enabled him to carry on, and his relationship to the Pattern and Guide and Friend who has taught and guided and strengthened by His Presence. What spiritual forces have played upon your personality? What experiences have helped to mold your life?

When I left home for college many years ago my mother gave me a new Bible. She wrote in this that great promise in Proverbs 4:5: "Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths." While lonely and homesick at college. while busy and discouraged in the long and heavy task of securing an education, while engaged in the joyful work of the ministry, while meeting the sorrows and experiencing the joys and disappointments of life, this great promise has been a shining reality ever before me, and I have been constantly conscious of the fact that God through His Word and by His Spirit and in the course of daily life has given to me His clear and helpful guidance.

While at college I was rebuked by a spiritually minded Sunday

school teacher for exhibiting so often an anxious spirit and for worrying about little things of life. She offered a remedy: the command of God and the promise of our Heavenly Father found in Philippians 4:6-7: "Have anxious thought about nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." There has scarcely been an hour of any day that this command and this promise have not been before my mind to guide my course and to restrain me from the worries that sap the vitality and mar the usefulness of life.

As a little boy I was directed by my father to do the chores for three lonely widows who lived near our home. Each morning and each evening for several years I rendered needed service to one or more of these lonely homes. Until I was about nine years of age I had a faint idea that little boys were sent into the world to wait on people. As I got a little older I frequently thought my father was very generous with my time and energy, but he was kind and helped me with my tasks and with my problems, and he sought at all times in a quiet way to serve others. He was much wiser than I thought. He helped to form and to develop in me a spirit and attitude that have richly blessed my life.

As far back as my memory goes the ninth chapter of the Gospel according to Matthew has had a strange fascination for me. As a little lad I frequently asked my mother to read to me the acts of kindness and of loving service of Jesus that are recorded there. When I went to the theological seminary and had the privilege of studying the Bible in the original languages in which it was written, I made a special study of this chapter. Later I discovered that I had found more texts for sermons in the ninth chapter

of Matthew's Gospel than in any other chapter in the Bible. I determined one day to find out the secret of the charm of this narrative, and determined to read it over and over again until it was apparent. I read only to the ninth verse when the whole secret dawned on me. The record there is simple and direct: "And as Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him." Matthew was a despised taxgatherer. He collected the money from his own people and turned at least a part of it over to the Roman Empire. They hated him; they gathered up their skirts as they passed by him lest they might touch him and be defiled. But Jesus saw him. We do not know what attracted His attention to him; possibly He saw a wistful look in his eyes; certainly He, who knew what was in man, knew the loneliness of his life and the deep longing of his soul, and He said, "Follow Me." Matthew leaves all to follow Jesus. He becomes one of the Twelve; he writes with sympathy and love the story of Jesus' life. He, by experience, understood better than any other the loving sympathy and human helpfulness of Jesus. At the close of this ninth chapter he leads us to the climax of his story when he records: "When He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." Touched to the depths of His being by the condition of the groups about Him, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people"; and knowing that He must soon leave the scenes of want and sorrow and despair, He said to His disciples, "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the

harvest that He will send forth laborers into His harvest." This is why the story of Jesus as told by Matthew has always meant so much to me.

It will help us to know life if we look into the lives of other men to find their secret, to share their experience, to catch something of their vision.

PERSONAL ADVICE

Bishop W. Boyd Carpenter, out of his deep experience, wrote in 1889 a message that is needed for our day of self-sufficiency, selfishness, and gloomy doubt:

"It is well to take three glances—to look around with compassion to see where and how we can help the faint and hungry; to look inward for the wisdom which is born of self-knowledge; and to look upward that we may see that above the ladder of daily duty is the Lord God of all duty.

"*Upward,* yet not upward only, lest we adopt an indolent faith, whose motto is: 'All for us.' *Around,* yet not around only, lest, forgetting God, we should rely only on self, and adopt the life whose motto is: 'All of us.' Around, yet *inward* also, that we may learn all that needs to be wrought within us, and win the precious gift of true humility. Then, as from the sad glances, within and around, we turn our eyes upward once more, we shall see that, notwithstanding the darkness, Heaven is still open, and that the angels of God are ever ascending and descending; for, rightly understood, even the sighs, the self-judgments, and the aspirations of men are angels which lift them heavenward and bind them to God."

MESSAGE FROM AN EDITOR

In 1924 Lyman Abbott, then editor of the *Outlook,* wrote a book entitled, *What Christianity Means to Me.*[14] At the end of the book he said:

"Into these few pages I have tried to condense the experience of a lifetime. Into a few lines I here endeavor to condense the message of these pages. Christianity means to me:

"A new spirit of love, service and sacrifice in humanity.

"A new and ever developing life in art, literature, music, philosophy, government, industry, worship.

"A relief from the heavy burden of remorse for past errors, blunders, and sins.

"An ever growing aspiration for the future and an ever increasing power toward achievement.

"Faith in ourselves and in our fellowmen: in our infinite possibilities because of our infinite inheritance.

"Faith in the great enterprise in which God's loyal children are engaged, that of making a new world out of this old world, a faith which failure does not discourage nor death destroy.

"Faith in a Leader who both sets us our task and shares it with us; the longer we follow Him and work with Him, the more worthy to be loved, trusted and followed does He seem to us to be.

"Faith in a companionable God whom we cannot understand, still less define, but with whom we can be acquainted, as a little child is acquainted with his mysterious mother.

"Faith in our present possession of a deathless life of the spirit, which we share with the Father of our spirits and our divinely appreciated Leader."

[14] *What Christianity Means to Me,* Lyman Abbott. © The Macmillan Company, Publishers, 1921, pages 185-186.

HELPING OTHERS TO KNOW

President Howard S. Bliss of the Syrian Protestant College at Beirut, wrote an article for the *Atlantic Monthly,* which was published a little while before his death. He told of how the missionary attempted to help the young disciples to come into a more vital relationship with Jesus Christ. In helping to formulate their thought of Him he suggested the following:

"Does He save you from sin? Call Him Saviour!

"Does He free you from the slavery of your passions? Call Him Redeemer!

"Does He teach you as no one else has taught you? Call Him Teacher!

"Does He mould and master your life? Call Him Master!

"Does He shine upon the pathway that is dark to you? Call Him Guide!

"Does He reveal God to you? Call Him the Son of God!

"Does He reveal man? Call Him the Son of man!

"Or, in following Him, are your lips silent in your incapacity to define Him and His influence upon you? Call Him by no name, but follow Him."[15]

HUMILITY AND FAITH

Those who were intimately associated with Stonewall Jackson say that he was a quiet man, of few words, who gave large amounts of time and energy to humble service of his fellow men. All of those who speak or write of him tell of his seasons of prayer. Let us look into his big heart and know something of the hidden springs that refreshed his life. He gave a complete commentary

[15] *Atlantic Monthly,* May 1920, p. 671.

on Paul's suggestion, "Pray without ceasing," when he said: "I have so fixed the habit of prayer in my own mind that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition for the cadets who go out and those who come in."

FROM A LOVING MINISTER

It is a great thing to be able to look down into a man's soul and to see what are the aspirations and motives that drive him on. It is of great help to one's faith and hope to hear from a man's own lips his experience and the ground of his faith and hope. In a lecture on Personal Experience, Bishop Phillips Brooks, who was one of the most beloved ministers of a generation ago and who lived close to God and to his fellow men, tells what Jesus did for man:

"1. He forgave men's sins, and so set them free for a new life.

"2. He declared such a doctrine of humanity as made that new life seem to be the natural life of man.

"3. He put the power of that new life into men, and made them strong with a power which they knew was not their own.

"4. He comforted men for their sorrows, with a positive consolation which made even their sorrows a source of strength.

"5. He glorified life, filling it with joy and making it seem a beautiful and noble thing to live.

"6. He adjusted men's relations to each other by making them have common love for Himself.

"7. He set unselfishness as the law of men's lives, making them first devoted to Him and then, for His sake, to one another.

"8. He made life spiritual, making the soul more than the body.

"9. He declared immortality to the soul, making it know itself stronger than death."

A LEADER WHO KNOWS THE WAY

Robert E. Speer is a great man, with a great message which he gives from a loving heart, in such a logical and convincing way, that he has blessed the lives of thousands of students in America and throughout the world. He is one of the greatest foreign mission leaders of all time, and one of the real Christian statesmen of the world. My faith has been quickened and my love deepened by his friendship and spiritual help. I want to share with the readers of this study this innermost view which he gave as he was urged to speak in a most intimate way to a group of Christian men on the theme, "What Jesus Does for Me":

"He shows me the possibility and duty of a man as to his character and his service.

"In the effort to attain this for myself, He does for me what I know I cannot do for myself, and what I have never found any friend, however dear, able to do for me.

"He gives me a clearer moral vision and the courage to try to live by that vision.

"He gives me the desire to work in the world as intensely as He worked.

"He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without.

"He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and the truth must prevail.

"He counterbalances, as I cannot, the variable circumstances and unequal conditions of life, and takes care of the excesses that are beyond me.

"He gives me grace and strength to try, at least, things that I know are impossible, and to attempt, first of all, the things that are hardest to be done.

"He helps me to refuse to do good when I know that something better can be done.

"He helps me to keep on when I have to, even though I know I cannot.

"He saves me from the fret and killing of pride and vanity, and helps me to cease to care for the things that make people sick.

"He helps me to keep the central things clear and not to be fogged and broken down by the accessories and secondary things.

"He gives me a new and inward living principle.

"He reveals my difference from the God I see in Him as sin; and forgives it and deals with it and all that it involves by His Cross.

"Lastly, I believe that He is Himself the principle of life and that there is another personality in me that would not be there if it had not been for Him and if it were not for Him today."[16]

FROM THE BOOK OF LIFE

The author of the one hundred and third Psalm rises to a mountain peak of appreciation of what God does for life. This expression of joy and gratitude may well rank with the Sermon on the Mount:

"Bless the Lord, O my soul: and all that is within me, bless His holy name.

Bless the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

[16]From address given by Dr. Speer at the Sixth Annual Spiritual Emphasis Conference of Y. M. C. A.'s, Chicago, October 19, 1930.

THE PRAYER OF AN APOSTLE

The Apostle Paul in his prayer for the Ephesian Christians, in words that grip the mind and stir the heart, reveals the matchless benefits that may come into human life from the great Source of Life:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

"That Christ may dwell in your hearts by faith;

"That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled unto all the fullness of God.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."[17]

THE CROSS OF GLORY

The great mystery and miracle of the ages centers in the Cross of Jesus Christ. The way of the Cross leads to the Goal. By the death of Jesus the kindness and love of God were revealed to man, and a new and living way of access is opened up from man to God. In a marvelous and mysterious way "God was in Christ reconciling the world unto Himself."[18] Just what the atonement of Jesus Christ fully means has not been revealed to the mind of man. The men who wrote the story of this historical event attempted to define it, but their efforts revealed that this cannot

[17]Ephesians 3:14-21.
[18]II Corinthians 5:19.

be fully accomplished. Peter says that the prophets who foretold the plan whereby God could be just and yet justify the ungodly "enquired and searched diligently, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."[19] He adds, "which things the angels desire to look into." The Greek word pictures the angels as standing on tiptoe looking over the battlements of heaven trying to discern something of the nature of this event with significance both for time and for eternity. The writers in the New Testament use many images to picture forth this greatest fact of the ages. Only to him who comprehends something of the exceeding sinfulness of sin can the cross of Christ be understood. When sin is thought of as a breach of the law, the death of Christ on the cross is spoken of as an "atonement" or reconciliation; when sin is thought of as a "debt," Christ's death is spoken of as satisfaction; when sin is thought of as "slavery to the evil," His death is spoken of as redemption or buying back; when sin is thought of as "impurity," His death is spoken of as purging or washing away. The Apostle Paul fails to find adequate words and exclaims, "Thanks be unto God for His unspeakable gift."[20] He refers to "the love of Christ which passeth knowledge."[21]

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Something of infinite significance was done *for* men that dark day on that green hill outside that city wall. No mortal understands

[19] I Peter 1:10-11.
[20] II Corinthians 9:15.
[21] Ephesians 3:19.

all its import; how can the finite comprehend the Infinite? The eternal and unchangeable nature of holiness and the hideousness of sin were there revealed, the standard of righteousness forever established, God was manifested as the Forgiver and Redeemer, and man sees there the Lamb of God who taketh away the sin of the world. Something of eternal importance and of infinite power is done *in* man who by faith beholds on the cross the love and sacrifice of the Son of God. A new spirit is implanted: "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."[22] A new social outlook and purpose and power is given: "If God so loved us, we ought also to love one another."[23] "Hereby know we love because He laid down His life for us; and we ought to lay down our lives for the brethren." "He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."[24] And so each one can join with the whole Christian family in joyfully singing with Isaac Watts:

"When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride."

POWER AND MOTIVE

We live in a spiritual universe the law of which is love and sacrifice and service. The limitless resources of God are placed at our command. When I am weak, then am I strong in His strength.

[22]Romans 5:11.
[23]I John 4:11.
[24]II Corinthians 5:15.

Gilbert Murray said, "The Greeks lost their nerve and failed." Surrounded by the great hosts of the king of Syria, one of the servants of Elisha lost his nerve and cried, "Alas my Master! How shall we do?" Elisha calmed his fears: "Fear not; for they that be with us are more than they that be with them." And Elisha prayed: "Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold the mountain was full of horses and chariots of fire round about Elisha."[25] After reproving Asa, king of Judah, for turning away from Him to rely on the king of Syria for help, this great truth is impressed on Asa: "The eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him."[26] These are revealing pictures of the unseen workings of the personal, spiritual Power of the Universe. We are closer to God than we know. We are nearer the spirits of others than we think. Read the "Roll of the Heroes" in the eleventh chapter of Hebrews—a record of faith in action, of victory in the face of apparent defeat. These and hosts of others look down on us from the Celestial Heights: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."[27]

The motive that will give unity to life and cooperation to groups is also simple but powerful. "Love is the greatest thing in the world." It is the golden band that binds together all the virtues and graces of an individual and that holds together the diverse elements in the social order. You may forget all you have read in

[25]II Kings 6:16-17.
[26]II Chronicles 16:9.
[27]Hebrews 12:1-2.

this book—possibly you ought to forget much of it. For too much introspection depresses the spirit and leads to weakness and hopelessness; we must not forever be analyzing family and church and school; it is not helpful to center too much thought on technique and method. But do give a larger place to this great eternal fact: God has placed love and sacrifice at the center of the universe. He objectified His own love on the Cross—from this supreme event of the ages this power comes into life. "We love because He first loved us."

THE WORLD'S GREAT NEED

Love is what man needs. Love is what the whole world needs. This is so easy to say: but it requires a lifetime and the depths of human experience to comprehend. How often we fail. "The want of connection between the great words of religion and everyday life," says Henry Drummond, "has bewildered and discouraged all of us. Christianity possesses the noblest words in the language; its literature overflows with terms expressive of the greatest and happiest moods which can fill the soul of man. Rest, Joy, Peace, Faith, Love, Light—these words occur with such persistency in hymns and prayers that an observer might think they formed the staple of Christian experience. But on coming to close quarters with the actual life of most of us, how surely would he be disenchanted! I do not think we ourselves are aware how much our religious life is made up of phrases; how much of what we call Christian experience is only a dialect of the Churches, a mere religious phraseology with almost nothing behind it in what we really feel and know." There is ever a deep longing in the hearts of men and women for fellowship and joy and reality in religion. This gives a wonderful opportunity to those who have really

experienced the real things of the good life to share their experiences with others. Our hearts should rejoice to see how many are today enjoying a richer fellowship in Christ.

It can be truly said of only One, "He knew what was in man." All of those who deal with life know that its guidance and development depend upon innumerable details minute by minute, hour by hour, day by day. There is no royal road. The end cannot be achieved by brilliant generalizations. There is no human way by which growth can be forced. Efforts to assist must be put forth in an atmosphere of freedom, of broad and comprehensive understanding, and of friendly helpfulness that will cause man to know God and enable him with His help to meet the issues of life, to develop his personality to the highest possible power, and to help others in the perfecting of their personalities so that a new social order may come. This is indeed a hopeless task unless we claim the help of God who alone can restore and balance the several parts of personality so that "the whole spirit, soul and body may be preserved blameless in the day of our Lord Jesus." What a joy to have some part in helping the world to reach God's great goal—a goal that must advance "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,

maketh increase of the body unto the edifying of itself in love."[28]

The goal has been sufficiently revealed and light, as needed, will come. The last sermon preached by President James McCosh in the chapel at Princeton was on the text, "We know in part." He said: "We know in part—but *we know*." We ought to try to increase our knowledge, we ought to study hard for there is so much to learn. But the great thing is to know Him who said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."[29] The mariner is conscious of the whole starry world of astronomy but he guides his course by a single star. Whosoever fixes his eye on the Bright and Morning Star need never go astray. He imparts light and guidance; He said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."[30]

THE REAL POWER OF THE UNIVERSE

Michael Pupin, the celebrated electrician, said: "Sometime men may come to the engineers and ask, 'how can we get rid of fear and hatred in the human heart?' We will have to tell them there is only one force that can do this—the power of love."

There are diversity of gifts in the world. The list of the professions and occupations of life grows with amazing rapidity. All these can make some worthy contribution to the good life—each in its own way. Not all will be spectacular, nor "heroic," nor surrounded with a blaze of glory. "All service ranks the same with God." The silent influences are frequently the most powerful. Things that are not seen are eternal. Do we understand this? Are all experts? Are all scientists? Are all leaders? Are

[28]Ephesians 4:13-16.
[29]John 17:3.
[30]John 8:12.

all directors? Are all makers of programs? Are all commanders? And yet there is

A More Excellent Way:

> Though I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love,
>
> it profiteth me nothing.
> Love suffereth long, and is kind;
> Love envieth not;
> Love vaunteth not itself, is not puffed up,
> Doth not behave itself unseemly,
> Seeketh not her own,
> Is not easily provoked,
> Thinketh no evil;
> Rejoiceth not in iniquity,
> but rejoiceth in the truth;
> Beareth all things, believeth all things,
> hopeth all things,
> endureth all things.
> Love never faileth.
> For now we see through a glass, darkly,
> but then face to face;
> Now I know in part, but then shall I know
> even as also I am known.
> And now abideth faith, hope, love—these three;
> But the greatest of these is Love.[81]

[81] I Corinthians 13:1-7, 12-13.

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